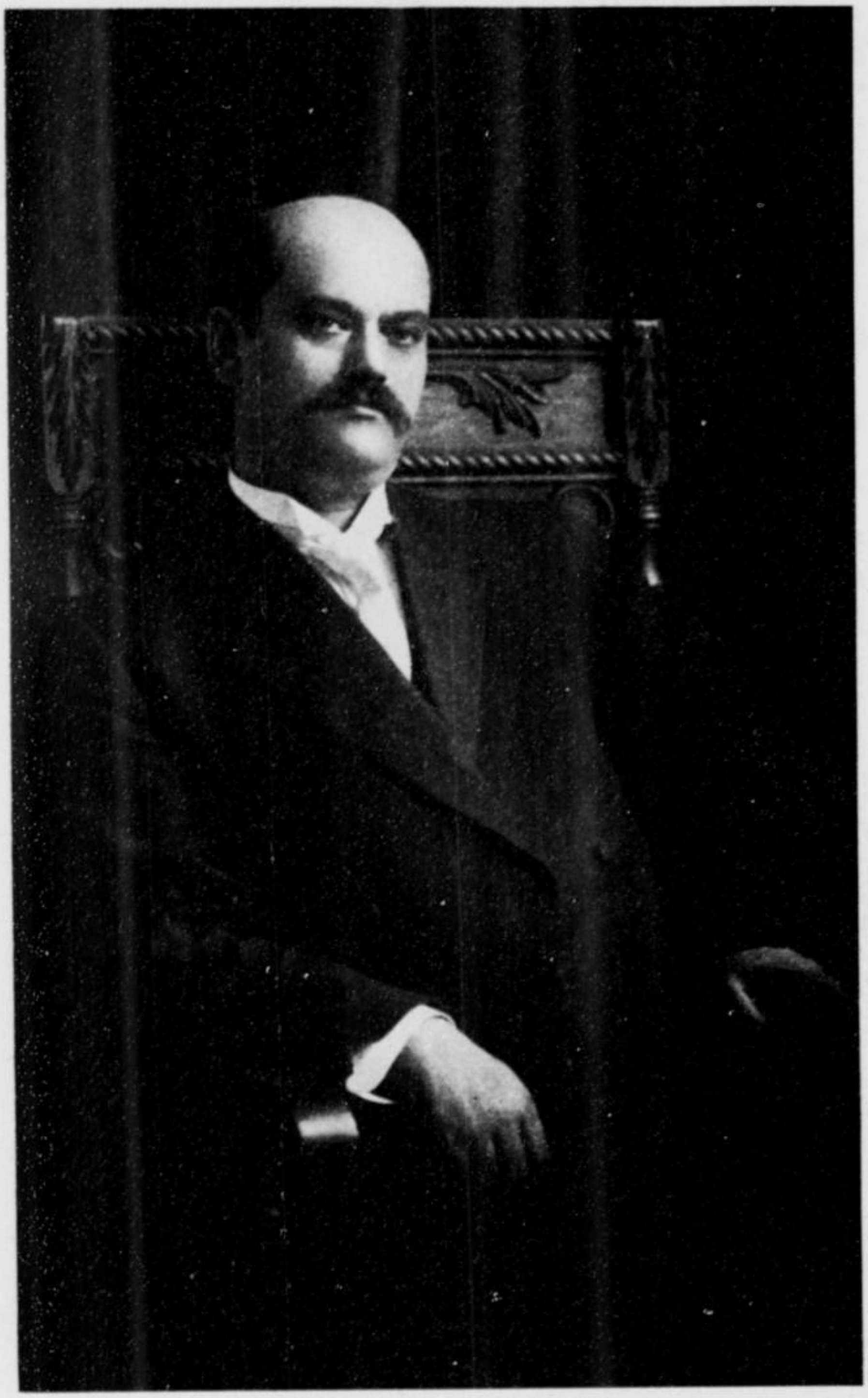

DAVID BLAUSTEIN

"The look of sympathy; the gentle word spoken so low that only angels heard. The secret act of pure self-sacrifice, unseen by man but marked by angels' eyes: These are not lost."

MEMOIRS OF DAVID BLAUSTEIN

Educator and Communal Worker

ARRANGED BY
MIRIAM BLAUSTEIN

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TO
THE SACRED MEMORY OF
MY BELOVED HUSBAND
DAVID BLAUSTEIN
THE REFLEX OF WHOSE NOBLE SOUL
HAS INSPIRED ME TO INSCRIBE
THIS VOLUME

FOREWORD

IT is with some hesitancy that the writer takes her pen to record a brief account of the life, character and work of the distinguished subject of this volume. Need she say that she can indulge no hope of portraying either vividly or justly all that pertains to the career of David Blaustein. To portray a life of no mean character — one that abounds in great events and extraordinary circumstances, to set forth all this without expression of opinion, makes it difficult for the writer not to become a party to conflicting sentiments or to obtrude any opinions that she may entertain.

A great tragic poet of antiquity has observed, and historians and philosophers of all ages have repeated the observation,—"that no man should be pronounced happy till death has closed the period of human uncertainty." Yet if one could enjoy in life that posthumous fame and praise usually accorded one having entered the tomb—if we could see our labors crowned with success, our hopes and visions realized, then could it be said, that we had partaken of a share of mundane happiness that is seldom meted out to those who have the right to expect it.

It is "appropriate" to eulogize the departed; but if we were to do that we would be guilty of the common sin. The conventional eulogium in Memoriam places a premium upon mere death and discounts the exemplary efforts of the living. Many a laudable career is desecrated by the customary eulogy, where praise, stock phrases, and standardized traits, constitute the gist of most memoirs. Thus is the reality of the individual lost in the common mold of most eulogies.

It is to be regretted that David Blaustein wrote little concerning his career as a public man. He waited for a "convenient season," but he waited too long. The aim of the writer (which is a modest one) is to fully relate, as far as possible, all that pertains to David Blaustein's life and work as a scholar, teacher, preacher, philanthropist and communal worker. David Blaustein was an individual of a distinct cast; his work was unique; the one was like the other and cannot be spoken of apart.

Before concluding this introduction, the writer wishes to thank those who have so kindly aided her in gathering the material for this volume: to Mr. A. S. Freidus, the genial librarian at the New York Public Library, for the many helpful suggestions that he willingly gave at all times; to Dr. Solomon Schindler of Boston for his excellent advice; to Dr. Jacob S. Raisin for the use of parts of his manuscript included in this work; to Mr. A. J. Grubman for certain information and material also included in the book.

And last but by no means least, the writer wishes to make public acknowledgment of her appreciation of the ready response of those subscribers who made it possible to produce the "Memoirs of David Blaustein" at an early date.

FOREWORD

If the following pages savor of interest, the writer hopes it will be solely attributed to the illustrious name that adorns the book.

This volume is given to the world as a reminder that "a great man was with us yesterday—to-day he lives in our memory."

MIRIAM BLAUSTEIN.

602 Fairfax Ave., Norfolk, Virginia,
September 1st, 1913.

CONTENTS

PART I

HIS LIFE STORY

CHAPTER PAGE

I The Childhood of David Blaustein . . . 3

II The Hunger for an Education 18

III In the New World 24

IV In the Great Ghetto 33

V Problems of the Social Worker 59

VI Two Years in Chicago 84

VII Master and Disciples 89

VIII The Distribution of Immigration 94

IX The Sudden End 106

PART II

PLANS FOR WORK, LECTURES, ADDRESSES, DISCUSSIONS, SERMONS

I Outline of Thirty Lectures on Immigration . 115

II Topics for a Seminar on Immigration . . 117

III Ten Conferences on the Meaning of Social Work 119

IV Bibliography on Immigration 121

V Field Work for the Study of Cultural and Social Forces Among Immigrants in New York City 123

VI Field Work Covered by Dr. Blaustein in 1910–1911, 1911-1912 125

VII Address—The Making of Americans . . . 127

VIII Address—Preventive Work on the East Side 138

IX Address—People of the East Side before Emigration and after Immigration . . 147

CONTENTS

PAGE
X Address (Synopsis) Settlement Work . . . 155
XI Address (Synopsis) The Child of the Immigrant 158
XII Address (Synopsis) Immigrants' Difficulties 160
XIII Address—The Problem of Immigration in the United States 163
XIV Address—Status of the Jews in Russia . . . 176 X
XV Address—The Situation of the Jews in America 190
XVI Address—The Schoolhouse Recreation Center as an Attempt to Aid Immigrants in Adjusting Themselves to American Conditions 200
XVII Dissatisfaction in Small Towns—Lack of Social Centers 209
XVIII The Need for a School Census 213
XIX Discussion—The Need of a Distinctly Jewish Tendency in the Conduct of Jewish Educational Institutions 216
XX Discussion—What Social Groups and Agencies Whose Work Brings Them in Direct Contact with the Living Conditions of the People, May Be Used for the Educative Work of Teaching Sex Hygiene? . . . 222
XXI Views on Juvenile Delinquency 225
XXII Grades of Emancipation in Russia . . . . 231 X
XXIII Eulogy on Mr. and Mrs. Isidor Straus . . 234
XXIV Isidor Straus as a Citizen 240
XXV Sermon—The True Significance of Atonement 243
XXVI Sermon—The Jew in America 257

PART III

In Memoriam 261

ILLUSTRATIONS

David Blaustein . . . . *Frontispiece*

FACING PAGE

The Cheder 10

The Yeshibah 10

The Great Ghetto 32

The Salute to the Flag 36

Millinery Class 40

Dressmaking Class 40

Cooking Class 44

Gymnasium Class 44

The Superintendent of the Educational Alliance . . 56

Ellis Island, the Gateway to the Promised Land . 78

Future American Citizens 78

The Chicago Hebrew Institute 86

The Educational Alliance 142

Assembly of Baron de Hirsch School 200

David Blaustein 262

The Blaustein Monument 306

PART I

HIS LIFE STORY

CHAPTER I

THE CHILDHOOD OF DAVID BLAUSTEIN

THE life story of David Blaustein does not read like a romance. There were no melodramatic turns or sudden transitions at any point in the career that he had hewn out for himself by his own slow and strenuous efforts along the rocky road on which he traveled.

When you read his life's story you will see that, while even yet a boy, the future man reveals himself —the same man with the same set purpose all the time.

David Blaustein first saw the light of day in the little town of Lida, Province of Wilna, Russia, on May 5th, 1866. His parents were natives of the town in which he was born. They were humble people, living the simple life, and yet not so simple, for it was filled with religious fervor that so characterizes the existence of all Russian Jews in the small towns and villages of their native land.

The family of Isaiah and Sarah Natzkowsky Blaustein consisted of eight children, five sons and three daughters, David being the seventh child and youngest son.

The interesting period of childhood is often considered of minor importance in narrating the chief events in the lives of distinguished men. Often a few incidents belonging to the early portion of their lives are snatched from oblivion to illustrate the progress of their genius and virtue.

When great talents have been brought out to consummate great public events, and the man has stamped his name upon the age in which he lived, we sometimes resort to fading records and doubtful traditions for the germs of that character whose rich maturity we have been taught to admire.

In the present instance, however, we shall learn something of the childhood and early education of David Blaustein, from his own pen, written about fifteen years ago.

WHEN I WAS A BOY

It is with feelings of pleasure that men ordinarily recall the days of their childhood. The conviction that one can not live over again those happy times, sheds a peculiar charm on the fond memories of the shadowy Past. In the dreams and reveries of the Russian Jew, however, when the recollections of his boyhood crowd upon him, there is a pathos which only those can fully understand who themselves endured the trials and felt with him the joys of his early years.

I was born and brought up in Russia. My early life was different from that of an American boy. In the first place, there are no public schools in that country, as here, for the government does not provide them.

Nevertheless, the Jew, by depriving himself of comforts and luxuries, and even of necessaries, manages to educate his children. The Jewish people maintain schools of their own, called "Chadarim." These schools, which are very numerous, are regarded by the State with extreme disfavor. The "Melamed," or teacher, must obtain a license to conduct his school, and this is very grudgingly granted him. The pay of the teacher is too small to enable him to maintain his school on approved lines, and so he keeps school in his own home. If a teacher is caught without a license, he runs the risk of being imprisoned, or even sent to Siberia. I remember one day when the government inspector was going his rounds in our town demanding licenses of the Melamdim. My own Melamed was amongst those that had none, and so one of the boys was stationed at the door to act as sentinel, and let us know the moment the inspector came in sight. When we finally received the signal, all of us made our escape through the window. I remember, too, that throughout that day we recited our lessons in subdued voices, that our presence should not be suspected. This impressed itself all the more upon my mind, as we usually recited very loudly.

I was hardly five years old when I was initiated into the "Cheder." I remember well the ceremony accompanying the initiation. That I might not look upon anything unclean on the way, my father wrapped me up in a "Talith," and carried me in his arms to the "Cheder," which was about a mile distant from my home. I was received by the teacher, who held out to me the Hebrew alphabet on a large chart. Before starting in with the lesson I was given a taste of honey and was asked whether it was sweet, which of course I answered in the affirmative. I was then informed that I was about to enter upon the study of the Law, and that it was sweeter than honey. After that I was shown the first letter, Alef, and was told to mark it well on my mind. I was doing that with the greatest seriousness, when suddenly a coin fell upon the alphabet. The teacher informed me that an angel had dropped it from heaven through the ceiling, because I was a good little boy and wanted to learn. This is how I went to school when a boy.

I spent most of my time in the Cheder. I knew of no long vacations. On Friday afternoon, Saturday forenoon, "Erev Yom-Tov" (the eve of a holyday), and on the holidays proper was I free. During the short winter days, the Melamed borrowed much of the night, and we boys went home through the unlit streets with a paper lantern in the hand.

The most pleasing recollection of my early boyhood brings back to me the celebration of the Sabbath at home. Coming home from schul (synagogue) Friday evening, we found mother and sisters dressed in their best, ready to meet us with the Sabbath greeting. The air of peace and tranquillity; the tables covered with white cloth and set for the evening meal; the Sabbath lights glowing in the burnished candlesticks and reflected in the sparkling Kiddush wine, presented a picture difficult to describe. My father, entering with the pious "Good Shabbas" upon his lips, was first of all received by grandmother, from her place of honor. She laid her hands on his head and blessed him. We youngsters received her benediction in turn. My father then chanted a hymn of praise and salutation, welcoming the Sabbath and intermixing with it many complimentary references to the housewifely virtues of my mother. After that came the "Kiddush" over a beaker of wine, which passed from mouth to mouth, in order of precedence. After the washing of hands, we proceeded to table, arranging ourselves according to our ages, the eldest nearest my father, who sat at the head. I, however, being the youngest, claimed indulgence to sit near him at his right hand. After the meal we sang together the "Zemiroth" (Sabbath hymns). The function was concluded with the saying of grace.

The same, more or less, was repeated on coming home from synagogue Saturday forenoon.

It was an old custom among us that on Friday and "Erev Yom-Tov" the poor of the town would pass from house to house for alms. As the youngest of the family, to whom much indulgence is shown by Jewish parents, it was given to me to play almoner to the poor that came to our house. One very old man I was taught to call "Seide" (grandfather), and the eldest of the women coming to our door I called "Babba" (grandmother); and to them each I always gave a double share. The others were associated in my mind as uncles and aunts. When a mother came with her children, I gave to the younger ones portions of the "Challah" (Sabbath loaf), which my mother baked especially for such cases.

There were almost always one or more stranger guests at our table. They were, as a rule, but poor wanderers, still they were treated with utmost respect. We were especially taught not to judge people by their clothes. In my childish imagination I always saw in such strangers some ancient hero of the Bible. If he happened to be old and stately he looked to me Abraham or Moses. In younger men I might see King David or Solomon. A man with curly locks dressed in a long caftan and wearing a girdle, was to me no other than the prophet Elijah.

There is far more to the Sabbath as I knew it than I ever could hope to record with the pen. Its atmosphere can not be transcribed. I am reminded of the significant answer made by one of our Talmudists to a certain Roman matron, who wanted to know what lent that savory odor to the Sabbath dishes. "We use a certain spice," the wise man said, "and its name is 'Sabbath.' "

Only those who lived as I did, when I was a boy, through so many Sabbaths, can appreciate to its full extent my present recollections.

It might be interesting and more important for our purpose, if we learn a little more here concerning the public and private institutions of learning, conducted by the Slavonic Jews of this period.[1] Jews have ever been noted for the solicitous care they showed in the education of the young, but the Slavonic Jews, in this respect, surpassed their brethren of other countries and at times wrenched the tender chord of parental love in their ardor for the acquisition of knowledge. With a republican form of government, they created an aristocracy, not of wealth, nor of blood, but of intellect. The education of the female sex was indeed neglected. To be able to read her prayers in Hebrew and to write in Yiddish was all that was expected of a mother in Israel. It was, however, otherwise with the male children. Every Jew deemed himself in duty bound to educate his son. "Learning in the best merchandise" (*Torah ist die beste s'horah*) was the lesson inculcated from cradle to manhood, the precept followed from manhood to old age. The highest motherly ambition forming the burden of almost all the cradle songs transmitted from the earliest times was,

Patche, Patche little tootsies
We will buy ye little bootsies;
Little bootsies we will buy,
To run to Heder we will try,
Torah will we learn and all good ma'aloth (manners)
At our wedding we will solve all sha'aloth (problems).

For to have a scholarly son or son-in-law was the best passport into the highest circles and could raise one from the lowliest to the loftiest station in life.

It is no wonder then that every community abounded with schools. At the early age of four and frequently even before, the child was sent to *Heder*, where he studied until he was ready for admission into the *Yeshibah* or higher "seat" of learning. The *Melamdim* or teachers in the *Hadarim* were graded according to their ability, and the school year consisted of two terms from the first Sabbath after the Holydays to Passover, and from after Passover over to Rosh Hashhonah.

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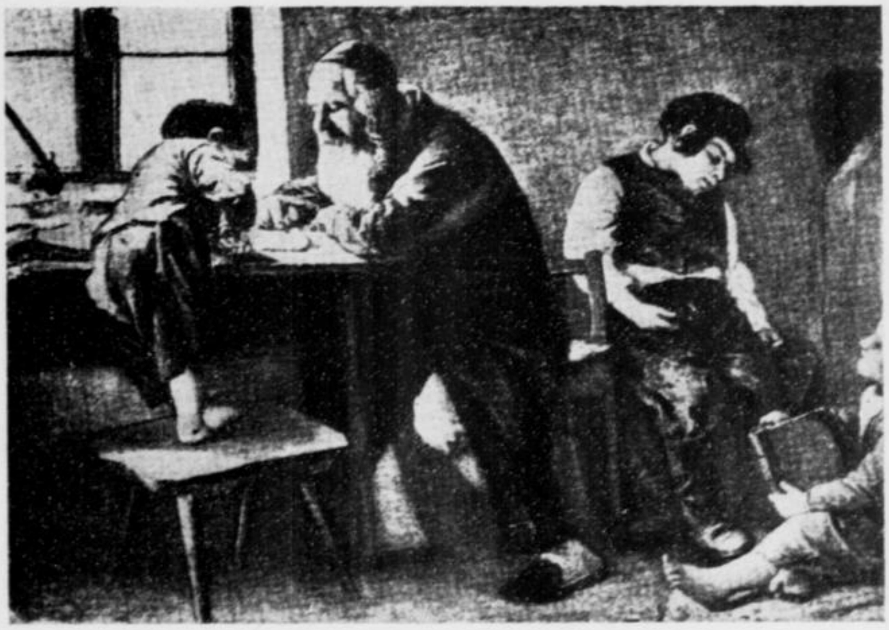
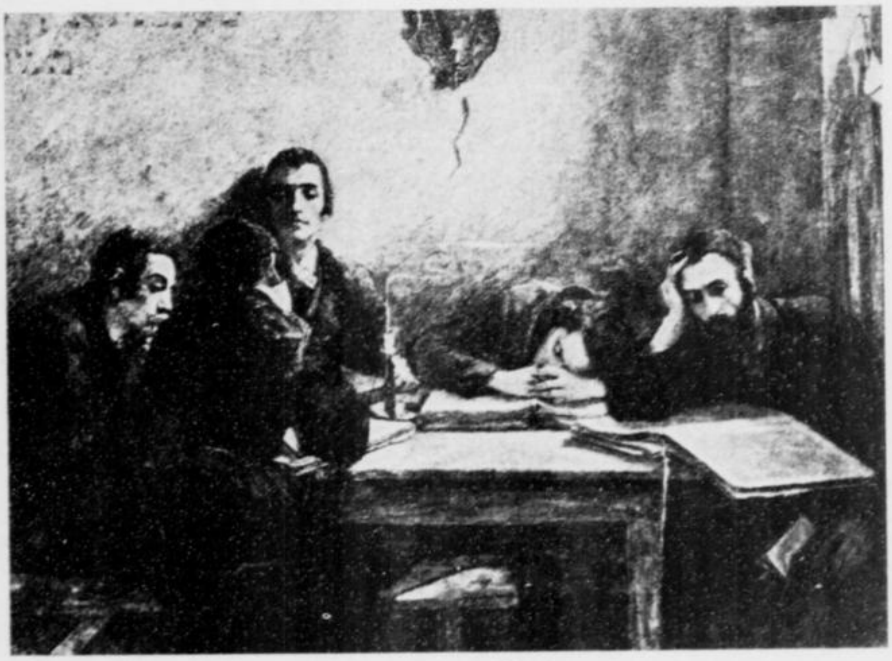
[1] Dr. Jacob S. Raisin's work on the "Haskalah."

All this time the boy's intellectual capacities were steadily and systematically improved, even though at the expense of his bodily development, so that it was not unusual for a child of seven or eight to handle a difficult problem in the Talmud—a precocity characteristic of the children hailing from that country even at present. Nor were the children of the poor to grow up in ignorance. Learning was free, to be had for the asking. Nay, stringent measures were taken that no child should be without instruction. Talmude Torah were founded even in the smallest *kehiloth*, and the students were supplied not only with books but also with other necessaries of life. The communities and individual benefactors furnished clothes and every *ba'al habbayith* (member) had to provide food and lodging for an indigent scholar at least one day each week. The *Freitisch* was an inseparable adjunct to every school. Such young men were not regarded as "beggar-students." They were looked upon by the people as *earning* their living by studying, even as teachers do by instructing.



The Cheder



The Yeshibah

For a faithful and vivid description of the *Yeshiboth* (the higher institutions of learning) we can do no better than to transcribe here from the pages of the little pamphlet *Yeven Mezulah* in which the above mentioned Nathan Hannover left us such a reliable history of the Cossack uprisings and the Kultur-Geschichte of his own time.

"I need bring no proof for the statement that nowhere was the study of the Law so universal as in Russian Poland. In every community there was a well paid dean (Rosh Yeshibah) who, exempt from worry about a livelihood, devoted himself exclusively to teaching and studying by day and by night. In every *kahal* (community) there were many youths, liberally maintained, who studied under the guidance of the dean, and these, in turn, instructed the less advanced, also supported by the community.

"A *kahal* of fifty families had to provide for at least thirty such. They boarded and lodged in the homes of their patrons, and frequently received pocket money in addition. Thus was there hardly a house in which the Torah was not studied either by the *pater familias*, a son, a son-in-law or by a stranger student. They always bore in mind the dictum of the Raba: "He who loves scholars will have scholarly sons; who welcomes scholars will have scholarly sons-in-law; who admires scholars will become scholarly himself." No wonder that every community swarmed with the learned; that out of every fifty, twenty at least were far advanced and had the *Morenu* degree.

"The Dean was vested with absolute power. He could punish an offender, whether rich or poor. Everybody respected him and frequently presented him with gifts in money or valuables. In all religious processions he came first, then followed the students, then the learned, while the rest of the congregation brought up the rear. This veneration for the Dean prompted many a youth to imitate his example, and thus rendered that country full of the knowledge of the Law. . . .

"Mention should be made in this connection of another typically (though not exclusively Slavonic) Jewish institution—the study-hall or *Beth Hamidrash.* As the synagogues gradually became Schulen (schools) so by a contrary process the *Beth Hamidrash* finally assumed the function of a house of prayer, but its uniqueness it retained to this day. It was at the same time a library, a reading room and a class room, but those who frequented it, they who have outgrown the *Yeshibah* were bound by the vigorous laws of neither. There were no restrictions as to when or what or how one should study. It was a place where originality was admired and research encouraged. As at a Spartan feast, youth and age here commingled, men of all ages and diverse attainments exchanged views and all benefited by mutual contact. And even those whose position was such as to preclude devotion to study, did not altogether deprive themselves of the means for mutual improvement at their disposal. They organized themselves into societies for the study of certain branches of Jewish lore, to attend which, the busiest spared some time and the poorest put aside his work. It was a people composed of scholars or those who maintained scholars, who both by dress and appearance represented the aristocracy—an aristocracy of the intellectual."

The early education of the Jewish boy in Eastern Europe is a matter of such seriousness that one can readily understand how the mind keeps the impress in after years.

Such was the education of David Blaustein, occupying his entire mind and time from the age of five years until he reached his seventeenth year. As we have already seen in his own account of those days, excepting the Sabbath or other religious holydays, the thought of a recess or cessation from study never occurred to either teacher or scholar. Was it a wonder then that when the Sabbath was at hand or when the time for a religious festival had arrived, that both old and young entered heartily into the spirit and enjoyment of the occasion? We can better understand the genuineness of the joy at such time, or with which such seasons were anticipated, if we turn again to an account of the "Purim" Festival (Feast of Esther) written by David Blaustein himself.

REMINISCENCES OF PURIM

It was never necessary for us boys in the Cheder to consult the Luach (calendar) about the day of Purim. We knew the whole winter throughout that the imprisonment in the Cheder at night would come to an end with the approach of Purim. As each of us boys had to provide one candle a week to supply the Cheder with light, I knew the exact number of candles I had to put in, and each time I made my weekly contribution of the candle, it meant one week nearer to Purim.

Rosh-chodesh (first of the month) was marked by half a holiday in the Cheder. The celebration of Rosh-chodesh Adar, on the thirteenth of which month occurs the day of Purim, was observed as a special holiday. On the morning of that day we would find on the wall of the synagogue the inscription in big letters:

"WITH THE ADVENT OF ADAR COMETH A SEASON OF MERRIMENT"

The victory of the Jews over the arch enemy Haman was the prototype of all the victories of the Jews over their enemies. The rebbe (teacher) in the Cheder told us that the month of Adar was a lucky month for the Jewish people. A lawsuit between a Jew and a gentile tried in that month was sure to turn in favor of the Jew, of course.

From Rosh-chodesh Adar the evening sessions in the Cheder came to an end; and the course of study was changed. The Book of Esther with the legendary comments of Targum-Sheni became the main subject of our study.

As we were now free in the evening, we made great preparations for the celebration of the festival. We would rehearse for a Purim-Spiel (Purim Play), which was the only theater we knew of. The play mostly consisted of a dramatization of the Book of Esther. Next we would get ready with the instruments of torture to avenge ourselves on the wicked Haman. Of these instruments, I remember especially the "schreier" (the noise maker) and the "kalakotka" (an apparatus consisting of hammers of all sizes). All sorts of effigies of Haman were gotten up for the hanging.

The day before Purim, which is the Fast of Esther, was spent in purchasing shalach-monoth (presents). Besides that we would help the mother prepare homontashen (Purim cake). My share of the work was the grinding of the poppy-seed for the fillings. As I was fasting, it was an heroic task, indeed, to resist the temptation of tasting the poppy-seed mixed with honey.

At sunset we repaired to the synagogue for the reading of the Megillah (Book of Esther). All, even the women, who otherwise, because of home duties, are exempted from attending religious services, are in duty bound to listen to the reading of the Megillah. Not a single word should escape the ear of the listener. We boys, however, were not so attentive. We were rather waiting impatiently for the reader to recite the frequently recurring name "Haman." This was a signal to us to go for him with our weapons. The *Shamas* had a difficult task to restore order. The elder people, too, devotedly listening to the Megillah, tried to silence us, but we did not take their rebukes seriously. We knew that in their heart of hearts they rather enjoyed the attack upon the enemy. We saw them stamp their feet on the sly at the mention of "Haman." To them Haman meant even more than to us boys. To them Haman was the prototype of the enemies of the Jews of our own time, and of these latter we boys had yet to learn, alas!

On the morning of Purim proper, the Megillah was read for the second time, and the same scenes in the synagogue were repeated. After synagogue we got busy with the shalach-monoth. It was my proud delight to carry the shalach-monoth from my father to the venerable Rabbi of the town, and to some few others of distinction. It was sent on a plate covered with a cloth. My mother gave me strict orders not to examine the contents of the plate. I remained obedient, so far as the word of command went, but I knew that whatever else the plate might not contain, there always was some candy or other sweetmeat in it. A boy's nose will smell that out through an iron door.

The great event of the day was the Purim-Spiel. It was performed piecemeal at the homes of the people, sometimes only a single scene in a house. In order to see all of the play, we boys used to follow the players from house to house, and in this way our presence formed the background of the scenery. It was a privilege and mark of distinction to be allowed to take part in the Purim-Spiel. The money realized was for a charitable purpose, mostly for the Talmud Torah of the town, or for the Matzo Fund.

We Jews are proverbially a people of temperance.

Yet when it comes to Purim day the Talmud commends intoxication to a degree till the mind can no longer discern between "Baruch Mordecai" and "Arur Haman" ("blessed be Mordecai" and "cursed be Haman"). I do not wish to enter into any sort of explanation of so strong a doctrine. It was, however, highly entertaining to see pious and dignified men trying to live up to it. In many cases, of course, it was the merest make-believe. A man would imbibe a glass or two, and lending himself to the humor of the situation, would pretend to be staggering drunk while chanting in feigned voice: "Arur Mordecai" and "Baruch Haman."

The climax of the celebration came with the dinner. It meant to us even more than the Thanksgiving dinner means in America. It was the occasion for a great family reunion.

Many more are the pleasant recollections I have of the Purim festival; but I think I have said enough to give one an idea how Purim is being celebrated in Europe, especially in the countries of oppression. Here in America, Purim is a lost day. I daresay many a Jewish boy does not even know in which season of the year Purim falls.

CHAPTER II

THE HUNGER FOR AN EDUCATION

LIKE most young men of his day, David Blaustein was an idealist. Though steeped in secular learning, he had no opportunities for gaining any knowledge beyond that, in his native land. His ambition was to fit himself to become a teacher amongst his own people.

One day he secretly read a Yiddish novel by Shakevitch in which the hero, after many years, had come back a full fledged doctor of philosophy. Young Blaustein determined then and there to become that hero in the flesh.

Wishing to avoid a scene with his mother (his father had died when he was eight years old) he quietly slipped out of his home one day, crossed the Russian frontier and entered the Prussian town of Memel. That was in the spring of 1883. Little did David Blaustein dream then that he had already seen the last of his native land and that his feet would never again touch its soil.

To the city of Memel, in East Prussia, flocked in those days young men from Russia seeking to evade conscription; and the clandestine guides across the frontier were doing a big business at a rouble or two a head. These young men settling in Memel belonged almost exclusively to the Beth-Hamidrash type, and took up their abode there to continue their Talmudic studies.

Memel had a considerable Jewish population. Dr. Rüilf, the famous philanthropist of world-wide sympathies, guided the destinies of the original native Jewish congregation. But these do not come into the reckoning here. The Beth Hamidrash was an institution of the Russian and Polish Jews who had settled in Memel. As a frontier town Memel made enormous shipments of grain and flax from Russia, and in this way many opulent Jewish factors from across took up their residence there; while many more came over poor, and grew rich.

They built a fine Beth Hamidrash with sleeping accommodations for a number of the poor exiled students, as already mentioned. The question of food was easily solved, as has ever been the custom amongst Russian and Polish Jewry. There never was a household so meager that could not find sustenance for some hopeful "learner" of the Talmud, one day in the week. In the vernacular it was "eating days."

The Beth Hamidrash of Memel was crowded with these "day eaters." They were all sorts. Some were the merest make-believes, just too lazy to serve in the Russian conscription and unfit for anything else. Others were of the genuine type of Talmudic aspirant; and occasionally one or the other of these was annexed by some wealthy grain merchant as a son-in-law.

There were others again, the merest slips of boys, of whom nobody took particular account, excepting in so far as it was expected of them to keep on grinding away at the Talmud, in order to justify their claims to their "days" and to a shelter in the Beth Hamidrash.

To these latter belonged young David Blaustein. But he was not a type; he was a world in and unto himself. While cheerfully submitting to the Beth Hamidrash routine, he was secretly consumed with a hunger and a thirst for a wider culture, for real knowledge, real attainment. He did not dare to disclose his secret; that would have disqualified him from the Beth Hamidrash and there would have been no "days to eat," nor nights to sleep. By dint of unspeakable sacrifice, he managed to hire secretly an old German schoolmaster to give him two lessons a week in the rudiments of grammar and arithmetic. Every spare moment from the Beth Hamidrash found that tall, thin boy, with pinched, earnest face, crouching between the piles of firewood in the backyard of the Beth Hamidrash devouring page after page of the German grammar or racking his fagged brain over some tangle in fractions. But these spare moments were not many, for the eyes of the *Baale-batim* in the Beth Hamidrash were keen and searching, and it would fare ill with one to be missed too often and too long; and so young Blaustein had to wrench many hours from his much needed sleep to pursue his clandestine studies. It seemed indeed as if everything had contrived against him. His only way of raising money in time for the teacher's fees was to pledge his overcoat. But the Prussian laws at that time had put a ban upon pawnbrokers and it took David Blaustein quite a while to find out that method commonly resorted to by the populace when they wanted to raise money on their belongings. The article in question was to be expressly offered for sale, not in pledge, and the whole affair was reduced to a question of good faith. Thus when young Blaustein came next with his overcoat on his arm and said to the man behind the counter: "*Wollen Sie meinen Oberrock für zwei und ein halb Mark kaufen?*" he had no legal means left himself for redeeming the pledge. But that was the merest item. The thing was to get the coin for the teacher.

In this manner young Blaustein struggled through the whole summer. In the fall he accepted a position as house master (Hauslehrer), teaching Hebrew to the children of a co-religionist in the neighborhood of Königsberg. After some time there he journeyed farther inland, till he found himself in Schwerin, the capital of Mecklenburg-Schwerin, and there he became a pupil of the Landesrabbiner, Dr. Feilchenfeld.

A picturesque figure of the old type of German Rabbiner was Dr. Fabian Feilchenfeld. He was a man of large culture and profound convictions and of very pronounced individuality. He stood very high in the German Rabbinate; for apart from his personal merits, he was highly connected by birth and marriage, his second wife being a sister of the celebrated orator and statesman, Eduard Lasker. Dr. Feilchenfeld's immediate ambition as Landesrabbiner of Mecklenburg-Schwerin was to furnish the many small Jewish communities in the Duchy each with a trained official that should combine in his person the office of cantor, shochet, and Bible teacher. To this end Dr. Feilchenfeld maintained in Schwerin a small Praeparundum, the maintenance of which, the community of Schwerin cheerfully took upon itself. From time to time Dr. Feilchenfeld recruited young men from different parts of Russia and Poland and these formed the likeliest material for his molding.

His Praeparundum was a success, so far as that went. It may be questioned, though, whether young David Blaustein had not mistaken his vocation, in seeking to make of himself cantor-shochet-teacher, to a handful of German Jews. Certainly to-day we are all of us ready to answer this emphatically in the affirmative. David Blaustein was made for greater things and we in America know it. However, Prince Bismarck, it would seem, had answered that from the start. He would have no Jews of Russian nativity on German soil in any part of the Empire, and so that put an end to David Blaustein's sojourn in Schwerin.

He then and there took sail for America.

TO MY NEW COUNTRY

I thought I dreamed of freedom long ago
When my hurt people, looked down the years
Saw chains, extortions, wonderings and fears,
I wake in thy pure atmosphere—and know
I dreamed of where Judaean blossoms grow
With Japhet's bloom unhindered, where appears
The blended word of wisdom and truth bears
Examination; and thoughts uncensured flow.
O, my New Country, thou art the holy ground
For time-foiled hopes—of nations blessed free.
Since thou alone in thy young furrows found
The seed of peace. So thou must greater be,
Till freedom shine and simple truth abound
And every nation find a heart in thee.
(*Written by* DAVID BLAUSTEIN *in* 1898.)

CHAPTER III

IN THE NEW WORLD

"The thoroughly great men are those who have done everything thoroughly, and who have never despised anything however small of God's making."

RUSKIN.

THE potential individual comes into existence before his work; and the resultant of the subsequent combination, the career, consummates his destiny and imparts perfection to the individual. So with David Blaustein, too, there was a beginning, and as it is natural with human beings, it circled about his self. The first stage in the evolution of David Blaustein, the individual, was brought into being when, paradoxically, he did a most commonplace thing by coming to America as an immigrant. By the time he reached the field where lay his most beloved task—shall we coin an expression to be better understood?—the conservation of the immigrant,—he had passed through all the stages in the process of changing the immigrant into the liberty-loving, duty-conscious American citizen. He did not *fall* into the spirit of the country, as it would be the case with the native or with one brought here at a tender age. He came here with the mature mind and the stored-up experience of the average immigrant, inspired with the same longing, as old as the human race—to reclaim for himself and his people the birthright of individual freedom.

It was in the year 1886, three years after he first set foot on Prussian soil, that David Blaustein came to America. He had read of the crowded Ghetto in New York and fearing that he might be forced to make it his destination also, he decided to land in Boston.

He came as a "stranger to a strange land," without friends and without funds. Here again on new soil we come face to face with the same man, with the same purposes and ambitions. Since he was denied the privilege of being a teacher amongst his people in his native land, he now engaged in his chosen calling in the new world. David Blaustein lost no time after having arrived in the city of Boston in establishing a modern German and Hebrew school, the first of its kind in America. With unbounded enthusiasm and tireless energy, he began his work and the keynote to success was sounded.

David Blaustein found many disciples whom he inspired with the highest ideals and aims for better and greater work. He taught the Hebrew language, largely as a means of inducing them to study further the masterpieces of the world's literature and philosophy.

It was not long before David Blaustein found himself a progressive and an enthusiastic worker in behalf of all that was promulgated for the community at large. He realized that he was fast becoming a consecrated and enlightened worker for all that was best in American life and ideals. He now turned his attention to the organization and promotion of charitable; philanthropic and educational societies.

The establishment of the New Century Club, composed of Boston's most progressive and representative business and professional men, was the work of his hands. He was the founder also of the "Sheltering Home for Immigrants," attending to the organization, the correspondence and the personal calls, at the time when he was pursuing studies at Harvard, simultaneously advancing himself when he was working for the welfare of the community.

The B'nai Zion Educational Society was an organization conceived and planned by him. During the six years of his residence in Boston there was not an educational or communal activity in that city that David Blaustein was not the prime mover in. His clear-cut judgment enabled him to solve many complicated problems and situations.

In 1889, still athirst for learning, David Blaustein turned to Harvard, where he enrolled as a special student in Semitics under Professors Toy and Lyons. Beginning his studies there, he attracted the attention of his tutors by the earnestness with which he set himself to work.

During his first year at college he was unable to devote himself entirely to his studies, because in order to support himself he was compelled to continue his teaching in Boston. And while undertaking all this work, he still gave a large part of his time to the advancement of philanthropic and communal movements in that city.

At this period in his career, David Blaustein and Dr. Boris Sidis met at Harvard, where both were studying. They became close friends, living together in the same quarters in Cambridge, near the university.

Professor David G. Lyons of the Semitic Department of Harvard, in reply to an inquiry concerning his knowledge of David Blaustein's career at college, writes as follows:

"I find from the college records that Mr. Blaustein was a student at Harvard for six years, beginning in 1889. In his first, fifth and sixth years he seems to have done only partial work, giving, as I seem to remember, a good deal of time to other work outside the college.

"I think it was in his second year, 1890-91, that I made his acquaintance, and in that year he chose two courses with me. I was attracted to him, first by his interest in Semitic study, and secondly by the brave effort he was making to get a modern education. At home in Russia he had enjoyed but slight opportunity to become acquainted with modern liberal ideas, and he found at Harvard what he had so long been dimly feeling after.

"His first interest here was Semitics and German. In the last three years it was more English, Economics and Philosophy, a change which may be considered prophetic of the special work which he was to do in life.

"As a student Blaustein was distinctly better in languages than in other subjects, winning A's and B's in nearly all the language courses. But his choices show that he knew where his deficiencies lay, and that he made faithful efforts to remove them.

"The qualities which he manifested here were open-mindedness, docility, industry, eagerness to learn and become useful. These qualities he exemplified after leaving us also, and it was a pleasure to me in our occasional meetings to note how he kept growing and what delight he found in his work. I last saw him in Boston in May of this (1912) year and heard from him at the banquet of the Harvard Menorah Society, a most enthusiastic account of the great work with which he was then connected in Americanizing immigrant Jews and in finding suitable homes for them in various parts of this country."

David Blaustein received his Bachelor's Degree at Harvard with the class of 1893, graduating with honors.

Another close friendship that had its beginning at Harvard was that of David Blaustein and Jesse Straus, the eldest son of the late Isidor Straus. The ties of that friendship were lasting ones and even in after years still remained. Jesse Straus had become so interested in his college mate that he and his associates raised a fund to enable him to maintain himself until he had finished his career at that university. As soon as David Blaustein had established himself in work after leaving Harvard, he insisted upon refunding the sum that had been loaned him. This fund was held for helping other worthy students, to be recommended by him.

We have now come to the period in David Blaustein's career when he entered upon his duties as a rabbi in America. During the autumn of 1892, the Congregation Sons of Israel and David, in Providence, Rhode Island, was seeking a rabbi, and learning of David Blaustein, he was elected to that position. He was equipped in every way for his new field of work. Entering upon his ministerial duties, he began his labors in the new field with the same hopefulness, optimism and energy that characterized all his undertakings. From the time that he assumed the duties of a minister in Israel, the title of doctor usually prefixed his name.

In Providence, Dr. Blaustein preached a liberal and enlightened religion. He was heard in many pulpits in that city, where he expounded the principles of Judaism. He tried to force back the barriers that had hindered the advance of his people. During his residence there, he systematized the charity work among the Jewish organizations, and in all social reforms he took an active part. David Blaustein represented his community in everything that pertained to the public welfare. He was appointed on the Rhode Island State Charity Board as well as being a member of the Executive Board of Organized Charities. During the time that he resided in Providence, Dr. Blaustein introduced the novel feature of inviting professors from Harvard and Brown Universities to lecture, and several Christian ministers in Providence to exchange pulpits with him. While still occupying the position of rabbi in Providence, he was for a time assistant professor in Semitic languages at Brown University. In June, 1898, the degree of Master of Arts was conferred on him by that institution. David Blaustein's broadmindedness and his earnest endeavors in behalf of undenominational work, earned for himself and his coreligionists the greatest honors and consideration from their Gentile neighbors.

Prof. Selikovitch, the well-known journalist, says that David Blaustein was often quite witty when addressing public gatherings and that he frequently put his audiences in a happy mood when delivering some introductory remarks. Prof. Selikovitch tells of a pleasant visit that he once made to Providence when Dr. Blaustein was a resident there.

He says: "In the year 1894, when Dr. David Blaustein was the Rabbi of the only reform congregation in Providence, R. I.—the Young Men's Montefiore Association invited me to deliver a lecture on Egyptology. Arriving at the hall, I found to my delightful surprise, that the Rev. David Blaustein would preface my lecture with some introductory remarks. Dr. Blaustein, whose modesty was proverbial and who did not know at that time, that as a public speaker I left very much to be desired, finished his introduction thus: 'My friends, you all know that the mission of a chairman as that of a toast-master on such an occasion, is similar to the function of a fire-cracker stem. The stem is doing the sizzling only, and when the sizzling ceases, the pyrotechnic display begins. Now, my friends, the sizzling is over to make place for the thunder of eloquence of my friend.'

"A hearty laughter," says Prof. Selikovitch, "and a stormy applause rewarded the witty remarks of Dr. Blaustein; everybody felt in a happy mood except my humble self, knowing the coming bitter deception of my audience."

From his pulpit Dr. Blaustein delivered many strong sermons. He was an eloquent interpreter of all the beautiful in his religion. His sermons reflected a soul as fearless as it was earnest.

By order of the president of the congregation some of the sermons were printed in pamphlet form and distributed amongst the members.[1]

No matter how much work he was undertaking, David Blaustein never felt that he was accomplishing enough. He often grew impatient with himself. He could not divide work for his subordinates, but instead shouldered the responsibilities of more than was often expected of him alone.

He was inexorable as a taskmaster, as far as himself was concerned. With the ardent desire to serve his people in their hundreds of thousands David Blaustein resigned his position as rabbi in Providence to accept the superintendency of the Educational Alliance in New York City. He had loyally served as pastor for six years, from 1892 to 1898.

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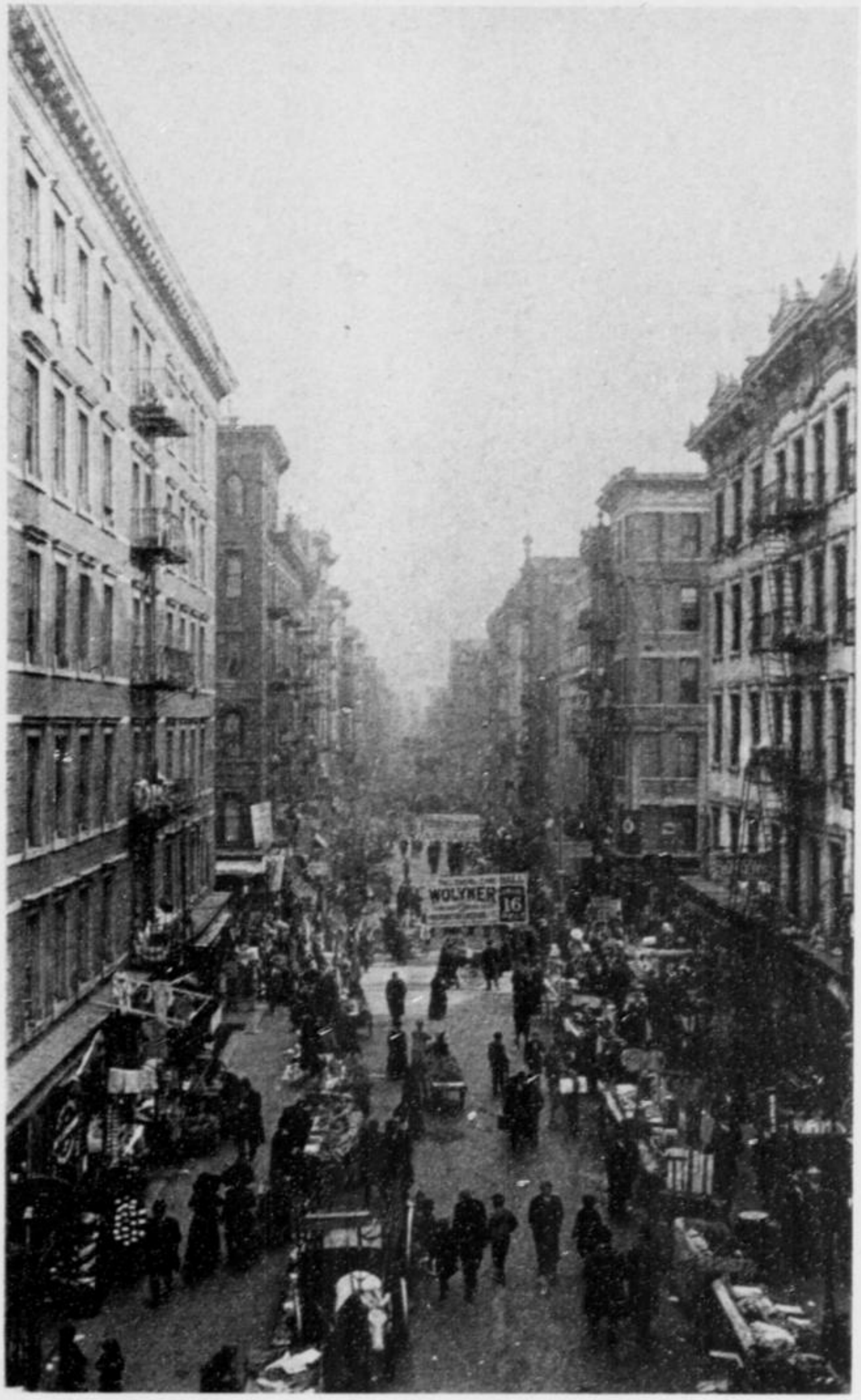
[1] See Part II.

We quote here from a little print called the "Organ," which he founded during his career in Providence:

"His labors among us are not merely elements of history to us but are the cherished symbols that endear him to our hearts forever. In gratitude and love they will ever remind us of the man who has done more than any one else to raise and uplift us, to comfort and instruct us, to encourage and cheer us. He has held up before our eyes the visions of our glorious destiny, if we cling to the tenets of our faith, and reject the wiles and temptations of the material world. His doctrines were not of the kind that bind the superstitious and free the souls of men.

"Justice, love and truth were the foundations upon which Dr. Blaustein built the structure of religion and morality. And these lessons he imparted, not only in the pulpit and in the Sabboth-school but by example and exhortation at all times.

"In the homes of his flock, did he ever strive earnestly and zealously to impart these sacred tenets to the young, to inspire them with that burning enthusiasm that filled his whole being. Truly in this degenerate world of ours, few can appreciate the noble character of one who bore the burdens of many, resisted their temptations with them and taught them to overcome the evils which assailed them."



The Great Ghetto

CHAPTER IV

IN THE GREAT GHETTO

> "A man's reach should exceed his grasp or what's a heaven for."
>
> BROWNING.

THE life without ideals and ambitions is like the empty vase without the fragrant flowers to fill it. David Blaustein lived for the highest ideals. His ambition was to do the greatest good for the greatest number. He had resolved to work for one end only, namely, that which tended toward the betterment of conditions amongst the immigrants in America. The "Cause of the Immigrant" was his favorite theme and to that *cause* he now consecrated his life. David Blaustein's observations of the immigrant were in a way subjective, for he himself was only a type of the class that were the object of his studies; and *that* was the source of that sympathy that characterized all of his work. How barren of this learning is the work of most sociologists! And yet the faculty of abstracting his mind from the personal and subjective, to generalize and classify, to trace the cause from the effect, and to draw logical conclusions, where before there was only a mass of heterogeneous conditions and inexplicable situations, such as surrounded the problem of the immigrant—this faculty was as developed an element in David Blaustein's mentality as his sympathy was genuine.

David Blaustein entered upon his duties as superintendent of the Education Alliance in 1898, a position for which his talents and ability peculiarly fitted him.

For those of our readers who have never had an opportunity to visit the Educational Alliance in New York, we shall here tell of the aim and object of its work during the régime of David Blaustein as its superintendent, and as outlined by himself during his incumbency as executive head of the said institution.

FROM OPPRESSION TO FREEDOM[1]

(How the Hebrew Immigrant is taught his first lessons in American Liberty at the Educational Alliance, a place of organized opportunities.)

On the corner of East Broadway and Jefferson street, in the section of New York known as the Lower East Side, there is a five story building called the "Educational Alliance." The name does not altogether tell the nature of the work carried on within its walls. It is, however, one of the most important factors in Americanizing the foreign-born people residing in that neighborhood. In a general way, the work of the Alliance is similar to that of social settlements. Its special feature, however, is that plan and scope are so arranged as to suit the requirements of the immigrants from eastern Europe.

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[1] Printed in *Charities & Commons*, April 4th, 1903.

The institution was called into existence in the year 1891. It is supported by the Jewish people of this city, and while it is open to all, irrespective of race or creed, most of the frequenters of the place are Jewish. The work is educational, social, moral and religious. The place is frequented by men, women and children.

It is open daily from 9 A. M. to 10 P. M., divided into three sessions, morning, afternoon and evening.

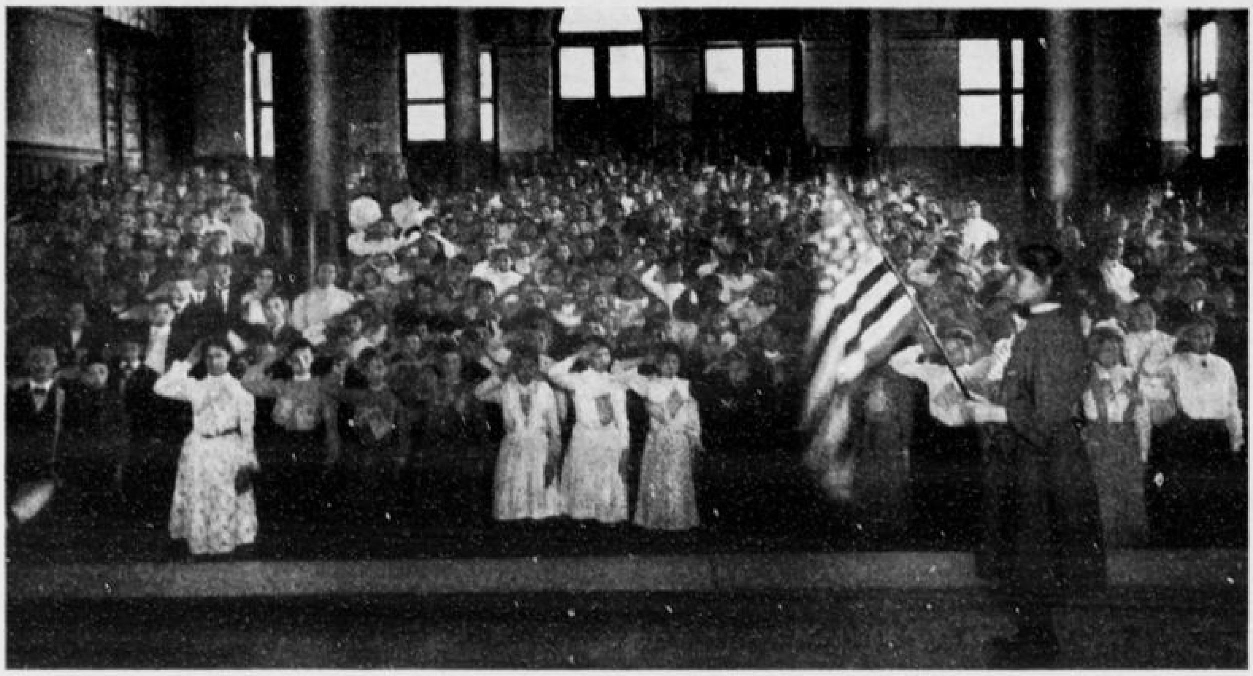
1. In the morning the work is for children of school age, who do not attend the public school. These are immigrant children, recent arrivals. They come from the rural districts of eastern Europe, and attendance at public school is altogether new to them. The Alliance takes them and, so to say, introduces them to American life. Besides being taught the English language, and the other branches of public school instruction, special effort is made to impress the children with the idea of patriotism and acquaint them with American customs and usages. For centuries the Jewish people have for one reason or another neglected the cultivation of music and of art—especially the latter—and have also systematically neglected physical culture. In order to Americanize the coming citizens, great stress is laid on giving them these things which were denied to them in their native countries of oppression. The teachers take a personal interest in the pupils. Their homes are visited, mothers' meetings are held, and at these talks are given on life in America, and on, what they,

as mothers, may do to further the interests of their children at school. Every Friday at noon there are patriotic exercises, consisting of songs, and calisthenics. Here the most impressive feature lies in the taking of the oath of allegiance to the American flag. The formula for the oath was especially written for the exercises:

> *Flag of our great Republic, inspirer in battle, guardian of our homes, whose stars and stripes stand for Bravery, Purity, Truth and Union, we salute Thee! We, the natives of distant lands, who find rest under thy folds, do pledge our hearts, our lives and our sacred honor to love and protect thee, our Country, and the Liberty of the American people Forever.*

When the children have learned the language and have become Americanized in their dress and habits, they are transferred to the public schools. It is usually from four to six months from the time a child enters the Alliance school for immigrant children, until it is transferred to the public schools.

2. In the afternoon the work is arranged for children who attend the public schools. At half past three, when the latter closes, the Educational Alliance becomes a regular beehive of youngsters. They come for various purposes, chiefly for religious and industrial instruction. Most of the people of the neighborhood being Jewish of the more conservative element, the de-



The Salute to the Flag

A part of the daily exercises instituted by David Blaustein when he came to the Educational Alliance, was the "Salute to the Flag." This scene was a most inspiring one—to hear the childish voices of those little ones who had so recently come to our shores, as they addressed "Old Glory" in appropriate English words. It was this thrilling scene that Israel Zangwill depicts in "The Melting-Pot," and which made such a deep impression on him when he visited the Alliance.

sire of the parents is that their children should receive a religious education. Until the summer of 1899, there was in New York city a society called The Hebrew Free School Association, which provided religious instruction, and also Sabbath services for 3,500 children. Classes were conducted in the Alliance building and also in a building at 624 Fifth street. In June, 1899, the Hebrew free schools were amalgamated with the Alliance and since then the latter has carried on the work. The children are taught biblical history, the ethics of Judaism, and the Hebrew language.

For girls, there is a large industrial school, consisting of both domestic art and science departments. The gymnasium, which accommodates one hundred and fifty children, is visited on alternate days by boys and girls.

Outside of these classes the children come for what might be called "accomplishments." Those who have talent are given instruction in music, violin and piano. There are large classes in art. The library in the building, formerly a branch of the Aguilar Library, now a part of the city library, is taxed to its utmost capacity, especially the rooms for reference and for the children. There are several clubs of juvenile immigrants, which meet in the afternoon, and there are quiet games for children in the social rooms. The afternoon is also the time when their Penny Provident Bank is open, and the number of small depositors during 1902 was 2,435, the amount deposited being $4,811.03. Since the opening of the station, 26,913 children have deposited $28,260.47.

3. What is done for children during the day, is done in the evening for adults—especially immigrant adults. There are classes in English, arranged according to the knowledge which the immigrant brings with him from his native country. American history, geography, and American form of government are taught, and there is a special class for *Melamdim*, teachers of Hebrew, so that they may be able to teach that language in English instead of in Yiddish, as is done in the *Chadarim*, the Hebrew schools of the neighborhood.

For young women there are classes in plain sewing, dressmaking, millinery, and cooking.

For people working during the day in factories and stores, who hope for advancement, there are commercial classes in stenography, typewriting, bookkeeping, and telegraphy.

There are, too, classes in music, art and general culture. Five evenings in the week the gymnasium is open to young men and on one to young women. Another evening the young women have calisthenics in the lecture-room.

4. So far for the educational side of the work which is carried on during the week, both day and evening. Friday evening and on Saturday, during the day, the building is closed for everything except for religious work. Early in the evening on Friday, in the large auditorium, there is a religious service for the older people; later in the evening an address in Yiddish on a moral topic of the day, and during the same time at 8 P. M. there is in the social rooms a gathering of

young people where religious and moral topics are discussed.

The reading-room, open every day and every evening, is then frequented by people working during the week, but rest on the Sabbath. On Saturday morning there is another service in the auditorium for older people and on Saturday afternoon a service for children. The service for the older people is of a conservative nature, all the prayers being read in Hebrew, while the service in the afternoon is more progressive and most of the prayers and the sermon being in English. Saturday night and during the day and evening on Sunday, the building is thrown open for social work, mostly for the social work of the large number of girls' and boys' clubs. The people of the neighborhood are of a serious turn of mind, but the children and some of the young men and women who have come under American influence enter into the social life of America as any native does. They work hard during the week, and Saturday evening and Sundays during the day and evening, the Alliance is full of social activities from basement to roof. In the large auditorium there are concerts, entertainments for adults as well as for children, and theatrical performances; in the lecture-room as well as in the exhibition room there are receptions, dances, debates, social and literary meetings; and every class-room is turned into a club-room. There is hardly a topic under the sun, except politics for campaign purposes, which is not discussed at the meetings of the various clubs.

5. Such, in a general way, is a sketch of the educational, social, moral and religious work which is carried on throughout the scholastic year.

During the summer months, the regular classes and clubs are suspended and the outdoor activities increased. One of the most interesting features of the summer work is the roof garden, outside of which Seward Park is the only breathing space of the immediate neighborhood. The garden is open from 9 A. M. to 11 P. M., and on hot days it is often visited by as many as 10,000 people—men, women and children. In the morning come mostly the youngest children and they have their kindergarten games. In the afternoon come mothers and babies, and also the older children, who in the forenoon may have been attending the vacation schools or helping around the house. Well-organized games are conducted, and the children are taken in squads to the gymnasium, boys for drills and girls for calisthenics—and thence to the shower baths. In the evening, the roof is open exclusively to adults, and children can come only when accompanied by their parents. There is a circulating library on the roof, a refreshment stand, and a sterilized milk depot. Occasionally music enlivens the evening or stereopticon lectures on American history and geography, and on quieter evenings there is reading and the playing of chess and checkers and dominoes.

Alternate day excursions are arranged for children selected from those who regularly visit the roof—excursions which take them to parks, historical

Millinery Class

Dressmaking Class

places in the city and vicinity, and for several years the Alliance has conducted a boys' camp in the country. During the summer of 1902 it had also a summer home for girls at Shrewsbury, N. J.

6. All that has been said so far is a mere outline of the routine of the work. The real interest lies in the spirit and can best be understood if the conditions under which the people have lived before they came to the United States are compared with those they find here. They come from countries where the political, social and economic conditions are diametrically opposed to those in America. As already stated, the majority of the people of the neighborhood are Jews, and because of this have always been at a disadvantage in the countries of their nativity. It is in places like the Educational Alliance that they are given opportunity to learn the meaning of American institutions and realize the responsibilities of citizenship. Through the religious work, the breach between parent and child is healed. The older people, as a rule, are very conservative, but their religious forms do not altogether appeal to the rising generation which has come under American influences. The result is a conflict between parent and child. Through the religious classes, therefore, the child is taught to respect the traditions of the parents, while through the lectures and other means the parents are taught to be in sympathy with the progressive ideas of America.

The Alliance is not an institution altogether managed by outsiders, but indirectly by its neighbors themselves. Its activities are not altogether planned by the board of directors, but suggested by the demands made by the people of the neighborhood. It is, so to say, a place of organized opportunities, of which the people are not slow to avail themselves. It is by no means an exaggeration to say that there is not a building in the city under whose roof there are carried on so many activities, and to which so many people come to satisfy their intellectual, social, moral and religious, as well as physical needs. The average attendance is, per day, 6,000, and the building is open every day in the year. The greatest difficulty with which the directors of the institution have to contend, is finding room for all the activities, and of complying with the requests and demands made upon them by the public. A concrete illustration is that the stone steps have been worn out in the ten years of the building's existence and new steps had to be put in last fall. While the principal work of the Alliance is carried on in the main building, it has an annex with residence for the workers, and two branches, one at 624 Fifth street and the other at 37 Montgomery street. It also maintains a Legal Aid Bureau and supports a probationary officer in the Children's Court, preparatory to the establishment of a Jewish Protectory. Its policy is not to duplicate work; its province is rather to pioneer and to supplement. As a pioneer it has suggested some courses in the public school system and has stimulated others.

Outside of the regular activities of the Alliance, some work is carried on in the building by outside societies. The Board of Education, for instance, has kindergarten and classes of the primary department in the building. Mention has already been made of the branch of the City Library, and there are regularly in the auditorium two lectures a week under the auspices of the Board of Education, while the Emanuel and the Shearith Israel Sisterhood and the Council of Jewish Women house branches of their religious schools here.

Outside the large lecture-room, gymnasium, library, children's library, reading-room, reference room, boys' and girls' social room, exhibition rooms, and auditorium, there are twenty-four class-rooms in the main building, but to accommodate all these activities—the total per week is 302—each room must be used for different purposes not less than four times per day. The educational work is done by paid teachers, the social work by volunteers, and together they number 421. Of this number 127 are paid.

The Alliance, then, is an institution for the Americanization of the foreigner. It offers opportunities to all classes of people of the neighborhood. It endeavors to give to the immigrant what has been denied to him in his native land. It is progressive in its spirit, and yet conservative; conservative and yet progressive. It speaks to the older generation of immigrants to consider the future and addresses itself to the rising generation to have regard for the past. It, so to say, "reconciles the heart of the parent to the heart of the child." It stands as a mediator between the different classes of people of the neighborhood as well as the city at large.

It is a common meeting ground of the rich as well as the poor, of the learned as well as those who have not had the advantages of an education, of the past and of the rising generation of native Americans and of foreigners, of people representing the interest of capital and of those representing the interest of labor, and as far as the population of the neighborhood makes it possible, of Jew and Gentile.

In this way the institution, by its methods, brings about a better understanding, a better feeling, between the different classes, and above all makes the foreigner understand American institutions, makes him realize that liberty and law go together, that the rights of citizenship imply also duties and that Americans are a nation governed by the people for the benefit of the people.

The nature of the work of the Educational Alliance has sometimes been likened to that of a social settlement, still this comparison is not essentially correct. While a social settlement confines itself to purely civic work as it affects neighborhood welfare and to such individual social improvement as will incidentally fall within its sphere of influence, the Educational Alliance is likewise active in a similar field, but in a rather secondary way, its principal work being more comprehensive. This broader field embraces every condition in any way contributary to the result in view—the Americanization of the Jewish immigrant. Thus while the

Cooking Class

Gymnasium Class

general character of the work is educational, the specific means partake of the nature of cultural, social, moral, civic and religious endeavor. For its audience, the Educational Alliance has the men, women and children of the East Side, and of whatever locality in America, where the Jewish immigrant may be found or his old world unreconciled traditions still survive. And as long as the Old World remains old and the New World stays new, and the Jew migrates from the one to sink his roots in the other, just as long will there be need for "EDUCATIONAL ALLIANCES."

When in 1898, David Blaustein became the superintendent of the Educational Alliance, that institution was then in its swaddling clothes. The nature of its work had not yet been specialized to meet the peculiar needs of the immigrant and was largely purely cultural, favoring the younger element of the foreign born and those of the first generation; some civic interests were also served, although the development of a strong civic consciousness was yet to be effected. The extent of the work, too, was yet confined to those in the immediate neighborhood.

Upon his advent, when asked "What are you going to do?" Dr. Blaustein replied, "Let me see first what is needed, and then I shall tell you what I will do." Therein lay the compass hand of David Blaustein's career as a social worker. The *need* indicated the *means*. The result was a natural consequence. Keen in his observation, sympathetic in his attitude and practical in his methods, he soon discovered the needs of the immigrant, young and old, and was ready with suggestions as to the proper means.

This is what David Blaustein said of the people of the East Side: "The people of the East side are a live people, full of interest to an observer, enthusiastic and buoyant. They are not ossified. They are a peculiar people coming into contact with peculiar conditions and sometimes they go about things in such a naïve, original manner, that they present a continual object of interest. And these people ofttimes need help in their new surroundings."

Conditions in America have created many new problems for the immigrant that never confronted him before. In America they pass through the transition stage. Dr. Blaustein, though, knew his people well. With every phase of East Side life, its theaters, its press, its poetry, its economic problems, its "old-world visions" and its "new-world disillusionments" he had become entirely familiar. So he toiled all day, and even at night his work did not cease when the doors of his institution closed.

The work of the Alliance grew apace, the activities multiplied in number and variety, the organization was placed upon a systematic basis, the scope of each department was defined and specialists were placed in charge of each division. The religious work was extended until it had to be carried on not only in the main building at East Broadway and Jefferson street but also in a building on Fifth street known as Branch A, so that the whole of that section of the city known as the East Side might have its children instructed in the tongue and belief of their fathers. The cultural work, too, was prosecuted with effectiveness, in that besides having accommodations provided for it at the main building, it was found necessary to do the bulk of it at Branch B, another building in the vicinity. There, inspired by the joint influence of David Blaustein and Thomas Davidson, the noted philosopher and educator and its founder, the Breadwinners' College is still progressing. As a result of the efforts of Felix Warburg, an annex to the main building was erected in 1903; and thus augmented the main building was devoted to the larger work that had now grown national in scope.

It was a manifold problem that confronted David Blaustein; but it was the peculiar genius at his command that made his task fruitful of results. His ability to discern the needs of the immigrants was almost an instinctive function. To see the needs in the light of their potentiality under local conditions was another strong faculty. He was a diligent student of social phenomena. Studying the existing needs in the neighborhood, David Blaustein then tried to adjust the affairs of his institution accordingly. When the needs and the means were organized into a reconcilable shape and their relations adjusted, Blaustein's aptitude found a responsive tone in the pith and directness of the expressions he uttered in describing a situation. His analyses were like those of a chemist; the commentaries, a philosopher's; the wisdom, that of a prophet.

"The old do not understand the young. The young are drifting from the old. Both need America and America needs both." Such was the gist of his conclusions. The old should not be assailed with ideas and customs so alien to them as to repel them from everything American. They should be inspired with the idea that Americanism does not demand the sacrifice of one's racial character and religious faith; that it means just the opposite, individual freedom, secured by the fundamental law of the land. Whence originated the classes for immigrant adults, classes in civics, the People's Synagogue, lectures on moral topics, legal aid bureau, and other socializing factors, now adopted by numerous institutions, private and public, throughout the world.

The young found their path with less difficulty. The public schools and libraries do efficient work. But there still remained the problem of preserving the family tie, the moral influence of the parent over the child, the sympathetic communion of old and young, such as they had brought along with them, when they fled common persecution. Americanization in David Blaustein's mind, did not mean the mere acquisition of the language and the ability to ape the salient customs of the country. To him, it meant, above all, the preservation of the home as an American institution and the gradual uplift of the family as a unit—a slower process, but one assuring less sacrifice and a more even distribution of benefits. The disintegration of the family is not necessary even if the welfare of the young alone be the object. Whence came the preparatory classes for immigrant children, the religious school, the social clubs, the school of domestic art and science, the schools of art and music, the religious plays, the camps for boys and girls, the gymnasium, the manual training classes, the dancing classes, the children's theater, the children's Sabbath services, the young people's Friday evening conferences, the penny provident fund, the roof garden, and many other activities like those mentioned before—all these later became the pattern of an infinite number of duplications elsewhere.

Then again, there were "circles within circles" in the great swarming population of the Ghetto: the orthodox and the liberal in religion; the nationalists and the assimilationists in question of race purity; the conservative and the radical in political thought; the conventional and the "intelligencia" among the professionals; the discreetly-reticent and the frankly-outspoken of those who would be heard; all sincere, all eager to convince the opposing forces, and all claiming preference in the right to an audience. Wheels within wheels they were and other wheels about them; some smooth-edged, some cogged; some of the cogs intermeshing like those of a gear; some mismated and running with a jar and a quiver. Such was the East Side and such it still remains.

There were the newspapers and there was the Educational Alliance, with its meeting rooms and its Auditorium; and when the papers would take up a cause, the Alliance would be appealed to as the only remaining forum—but as a forum alone. "Let the people be heard" never sounded trite to David Blaustein's ear. Such was his creed. His was truly a Platonic spirit. The best thought of the people may be obtained by listening to all sides, was his attitude. He was in favor of an aristocracy of the intellectual through a democracy in method. And he succeeded. He was opposed. He was assailed. All could not be heard at once; some were heard before others, and there were always "others" to feel disgruntled and to attack him. "He is on the other side," says one faction to-day. "He is with the opposition," says another to-morrow. But such is democracy. The man who tries to adjust, to reconcile, to point the way to a common platform, should not expect immediate accord nor universal concurrence with the wisdom of his methods. He is paid his reward when the warring factions begin to see justice in the adversary's claims. In time they recognize the wisdom of the arbiter; and when another controversy is about to take form, those who accused him of having sympathized with the "enemy" in previous disputes now come forward and submit their case to the man whose mind they found unprejudiced.

What is the test of success in teaching civic consciousness? When is the process completed? It was David Blaustein's contention that when the immigrant becomes duty-conscious in his political attitude, when his civic training is completed; and when this duty consciousness manifests itself in spontaneous expressions of his rights and obligations, the proof is apparent.

The function of the Educational Alliance in its relation to the civic training of the immigrant, as David Blaustein interpreted it, was to offer opportunities to the immigrant to develop spontaneity in matters social and political; to start with demanding a right (real or imaginary) and to finish with acknowledging and assuring a duty. Could there be a better result? Did Socrates use better methods?

Sociologists claim, and rightly too, that great calamities tend to unify an otherwise disintegrated people. It has been proven, in the cases of Germany, that even the bare likelihood of a national calamity like war or national impoverishment, is sufficient as an incentive to organize the industrial and educational institutions on a basis of common interest. And such was the effect, at least among the Jews in America and particularly those on the East Side of New York, wrought by the Kishineff massacres. No sooner had the gruesome tidings reached these shores than the controversies of the warring factions of the East Side were lulled to subdued grief. There was only a single aim-relief of the distressed. Never was an effort made with more unanimity and with greater telling than that exerted by the non-united elements of the world's greatest Ghetto. Standing prominent among the zealous workers, calm and capable, was David Blaustein. Once again they went to him, this time not as arbiter but more as leader. And so another theory of the sociologists had become a law—that great calamities produce great leaders.

However, in addition to the neighborhood work and the broader work of training the immigrant in the "American idea," the function of the Alliance was to carry the message of tolerance and uplift of the immigrant to the Jewish communities of the land. We use the term "uplift." We acknowledge its inaptness, but there is no one word more clearly expressive of the idea we wish to convey. It was David Blaustein's view that the Jewish immigrant needed no uplift in the strict sense of the term. He had all the moral and ethical ideals compatible with a material life. In fact, many of his ideals were of that transcendent kind that would find a rather hard soil among the conditions prevalent in the country. Some of these ideals were creations of the imaginary mind of the Jew of southeastern Europe intensified by the harshness of immediate circumstances—persecutions, massacres and other inquisitionary environments. The man—the man with the ideals was there, argued David Blaustein. What he needed was a fair interpretation of American conditions in the light of his ideals. The problem was to show the immigrant that kinship between his own ideals—extreme and otherwise—the American institutions. Then only was it possible to arouse that sympathy for the apparent unfamiliar that ultimately ends in perfect assimilation. This view of the immigrant's psychological needs and this concept of the term "uplift" was the *sine qua non* of tolerance towards the immigrant; and tolerance, argued David Blaustein, was the condition precedent of any effective work in Americanizing the immigrant. He supplemented it by pointing out that the task was comparatively easier and more grateful than even in the case of schooling the native-born child; for the immigrant was already possessed of that eagerness and receptiveness of mind that makes all teaching successful.

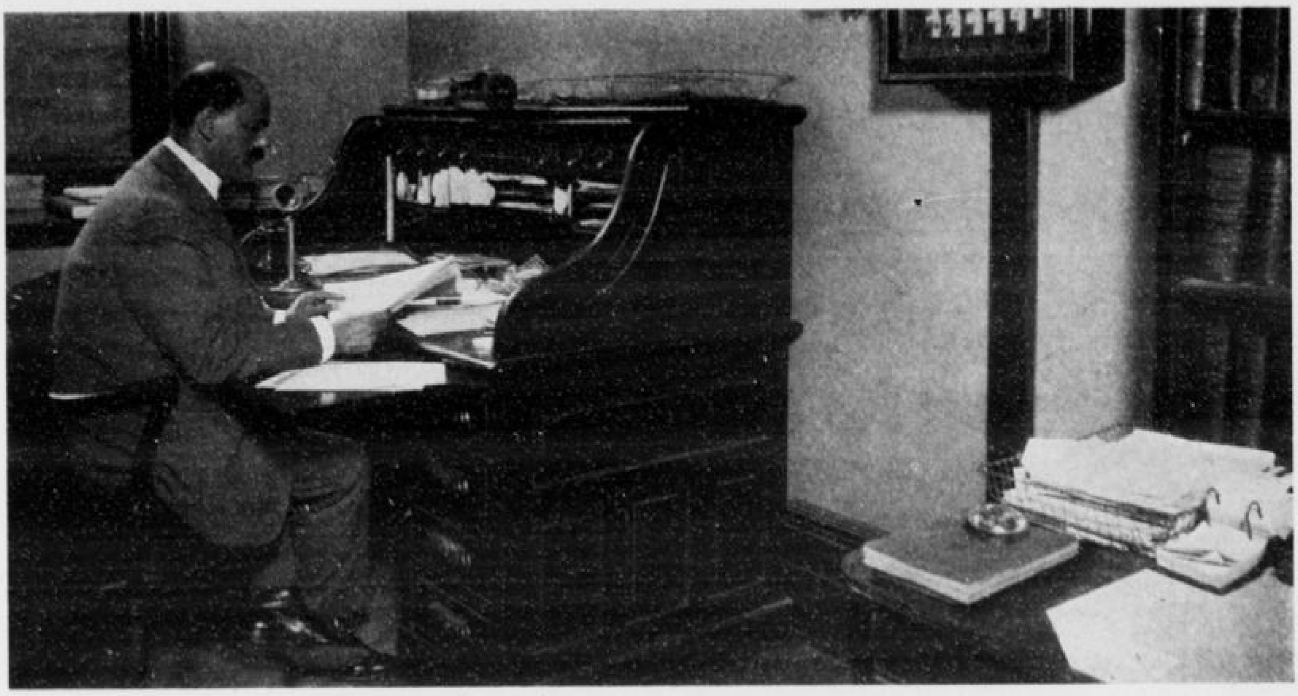
This message of tolerance David Blaustein carried out, not only to the Jews originating from western Europe and now settled in New York, but also to other Jewish communities throughout the country. His method was that of direct speech. He seldom wrote on the subject. He was primarily a teacher—to those whose lot he tried to improve—and to those to whom he went for assistance. The theme was too human for cold treatment on paper. It had to be handled in a human fashion in the midst of most human surroundings—face to face in the primitive method of direct address, for the problem was of a primitive nature, although better expressed in the rather modern precept, "Love thy neighbor."

Tall of stature, a face beaming with intellect and sympathy, a voice that while not strong had a muffled softness that spoke more eloquently of the burdens of the oppressed than could a stentorian tone, expressive in his gestures, and behind it all controlled by a clear, analytical mind, likewise rich in simile and aphorisms —such was David Blaustein when addressing an audience, whether of eager-eyed immigrants, sedate philanthropists, sociologists on tours of investigation or students bent upon finding the truth in the problem of the immigrant. Some thought him picturesque: but when he warmed up to his subject, and began to point out a fact here and a fact there, things that his audience had observed but had not interpreted in a relative sense; when his listeners began to see conditions as he saw them and recognized the truth, they saw a prophet before them. Such was the last impression and the only one that survived.

There are a scattered few of the world's big men whose life has no private side to it. These men live for their work and their day has no beginning and no end. They belong to their work during their whole mature and conscious lifetime. Wherever they go, and whatever they do they perform service. Their field is not confined to their desk, nor to the structures of stone that by some are called "offices" or "institutions" nor to that artificial and at the same time vague enclosure that lawyers call "scope of occupation," nor to anything that the premeditation and artifice of man can bound by mural or other limiting devices. These men have a more far-reaching vision than the sweep of the index finger of social organizations can compass. The horizon of these men stretches farther and farther as they go along, and the goal of their travail is forever unattained; but in their endeavor to reach it, they pass on from one achievement to another till their path becomes a highway strewn with the milestones of civilization.

David Blaustein had no private life, if such be a life given over to furthering one's own personal interests; no hobby but his work. He knew of no purpose in life more befitting an individual with common intelligence than that of service to humanity. No wonder he had no patience with people who came to him with personal affairs or to exploit private enterprises under the guise of social endeavor. His rejoinder, "I am too busy," was unintelligible to some of them. They could not understand the man who did not feel an interest in their individual and sometimes selfish plans. They argued that his refusal to coöperate with a number of individuals was tantamount to indifference to public welfare. On the other hand, he had an aversion to people who saw no aim in life save the furthering of personal ends and who would have no scruples about using the organization of a public-welfare institution to serve these ends. His creed was service and his method example, rather than precept. Hence the absence of an individually private side in his life. When the doors of the Alliance had closed and the machinery of administration had stopped, the work of the Educational Alliance was not yet over for the day. There still remained the night.

The people of the East Side have retained one conspicuously exotic trait—gregariousness. This is what made the East Side what it is. Since the Jew and his problem are ubiquitous, the Ghetto must, as a matter of course, constitute itself the forum of all questions affecting the Jew. The Ghetto will not consider trivial cases. You must have a broad, nay, a universal problem, if you wish to engage its attention. The community is sputtering with dynamic energy, and trifles are insufficient fuel. The world-problem is the Ghetto's particular business. May this spirit live forever! And this is where gregariousness plays an important part. Great questions call for thorough discussion—by many. If the East Sider finds his family circle too small for the proper treatment of the burning question, he hies himself to the lodge, the club, the mass meeting. But these gatherings are sometimes too crowded to enable him to offer his own views, and besides, the hour of closing is not within his control. He must, therefore, continue his discussion elsewhere. He goes to the café. In this case the term is not the misnomer that it is when applied in a polite way to the traditional gin-mill. The East Side café is a café par excellence. One drinks tea there and just enough coffee to make sure that the designation of the place is appropriate. But tea-drinking is secondary. The main office the café performs is to serve as a meeting place for discussion-hungry souls. It is not a place for loitering or gossiping. Not by far. Very important business deals are closed there; poets and artists come there for inspiration, and usually leave amply compensated for their enterprise; promising matrimonial matches germinate there, but above all the café is the place where communal questions are informally discussed and the plans of action are formulated. Workingmen, merchants, ministers, social workers, actors, playwrights, poets, journalists, artists, musicians, lawyers, physicians, politicians, "civic citizens," teachers,



The Superintendent of the Educational Alliance

university professors, engineers—dreamers and doers—all gather there, each group engrossed in its own individual discussion. "Meet me at S—'s Café, at half eleven to-night" or "I shall be at M—'s Café at the usual time to-morrow night" are ordinary ways of making appointments for the talking over the most complicated questions of the hour. However, all this does not end in mere talk and the formulation of plans. It is rather an exception than the rule that the problems handled in these cafés are not ultimately solved right there. And if there be any undue excitement during the progress of these confabs, it is extinguished by numerous glasses of tea—Russian, of course.

It was there that a great part of David Blaustein's extra-mural work lay. There he could listen and talk. There he was not the Superintendent of the Educational Alliance; and yet it is there where he accomplished much of that which went down in history as the work of the Alliance. In one evening (or shall we say in the few hours between theater-closing time and dawn?) spent in the café, he came into closer contact with the living questions of the immigrant—remote and immediate—than in a week of formal routine within the walls of the Educational Alliance. There he met the young and still untrained social worker, to give a word of encouragement and advice; the shrewd manager and the temperamental playwright who had disagreed as to the propriety of presenting a play involving the "progressive spirit of the present generation of the young Jew"; the famous sociologist from abroad who was anxious to discuss, at first hand, the problem of "assimilation" with the pros and cons of the East Side; the militant advocate of immediate reform in the methods of admitting immigrants into the country; the ubiquitous "civic citizens" with a scheme, assuring a public bath and a park, just where the push-cart market stands now; the genial and loquacious "café philosopher," who between his first and fifth glass of tea would occasionally make a truly practical observation, à propos of which Blaustein would say "See, it pays to listen"—such was the tribunal that David Blaustein recognized as more real than any social institution formally organized to deal with reality. The café was the living bulletin of things Jewish, where the problems were presented; the Alliance, the granary and distributing station of the means of solution. And in both and between the two was David Blaustein, the arbiter and moderator at night; the pilot and executor by day. "Superintendent of the Educational Alliance" was only a modest title for an oracle and prophet.

CHAPTER V

PROBLEMS OF THE SOCIAL WORKER

"The heights by great men reached and kept
Were not attained by sudden flight
But they while their companions slept
Were toiling upward in the night."

THE influence that David Blaustein exercised over the people of the East Side was certainly a most wholesome one. Being in thorough sympathy with every phase of their life, gained for him their affection, confidence and esteem. On every occasion now, be it a joyous or a sorrowful one, the towering, stately figure of David Blaustein could be seen in the midst of the masses. Some called him "the Moses of his people," others, "the Cardinal of the East Side."

The complicated and complex affairs of the institution over which he presided, were not all that gave David Blaustein grave concern. The public school system and its effect on the immigrant was one of the many problems that he carefully studied. Here is what he once said in one of his discourses: "It is the irony of fate that some of the noblest blessings in this free country should carry in their train, not a little suffering and even a little harm. It is just as well to look the situation in the face; certainly to do so is not to blame free institutions, and the facts once understood, it might often be possible for individuals to do something to help matters.

"The public schools are the first free institutions with which the immigrant makes acquaintance and often remain the chief tie between him and his adopted country. On the lower East Side, where my work has been thrown for years, the immigrant appreciates perhaps more than native Americans, the benefits of free education. In the countries from which most of them come, they have had little encouragement along such lines, and left in ignorance they saw the better educated outstrip them on every side. Therefore no sooner are they landed in this country, than they send their children to school, and often the father himself after his day's work, goes to spend two hours over the mysteries of the strange tongue that belongs to freedom. An interesting point is, that while the vast majority of the Jewish immigrants from eastern Europe never made an effort in their native country to acquire its language, once in America their first thought is to make themselves proficient in English. The reason is, however, obvious. In Europe they were only on sufferance, and they had no special desire to identify themselves with their taskmasters. Here they feel they are welcome, and with high hopes they set about to lessen as far as possible the gulf between them and native-born Americans.

"As time passes, the children do well at school, and the parents often make great sacrifices to keep them there. Their outlook is a professional career. By degrees, however, they see the reverse side of things. The children as they go ahead, are apt to grow away from their parents, to feel their authority less and less, to become a law unto themselves.

"Most of the immigrants, too, come from towns and villages, and find themselves for the first time in a great city. There are many dangers for their boys and girls. They see their children drifting away from them to something they do not understand. Respect for age is certainly not an American characteristic—the most ardent patriot can not claim that—and this is an upsetting of all the immigrant's preconceived idea of society.

"Old customs, dear to him, as they had been to his father before him, are dropped more or less contemptuously by the children. They need not be bad or silly customs; often they are poetical and helpful; but the children are imbued with the idea that all that is not American is something to be ashamed of.

"It is an unfortunate but indisputable fact, that cheap and superficial qualities are the more likely to be assimilated. The growing children of immigrants often get hold of manners and ideas that would quickly be put out of their heads by American parents; but the immigrant father and mother, with everything blurred in their minds, can not tell the true from the false Americanism.

"I have spoken of the gulf between the parents and children in so far as it brings suffering in the home. There is another and more serious aspect. The increase of juvenile crime can in part be charged up to this estrangement between parent and child. The immigrant is powerless to manage the self-sufficient boy or girl, who, under more normal conditions, might not have presented any great difficulties. A day in the Children's Court will show you how far out of joint the relations between parent and child have grown here. They are honest, well-meaning fathers who have obviously tried to do their duty, and failed because of their imperfect understanding of new conditions.

"The public school is not to blame—it is the tragedy of circumstances. It is not reasonable that the public school curriculum should be altered to suit the needs of a particular class. The institutions and the settlements might handle the situation; and many of them do, as a matter of fact. But in the meantime the young ones cling to that general point of view, that anything not of this country must necessarily be silly or objectionable. In fact, there is everywhere a readiness to undervalue the intelligence of the elder people, merely because they are ignorant of many things that their more fortunate children have—thanks to the public schools—been able to acquire.

"There are, of course, exceptions. There are homes where the parents have had enough education to follow intelligently the careers of their children; to govern them with a firm hand; and acquire from them in turn many of the best American characteristics, that the children assimilate in the schools. In this way old prejudices are overthrown, and nothing but good comes from the new world. As to my own people, I am ready to prophesy that in America the Jew, who was and who is commercially great in Europe, will find his chief place in the liberal arts and sciences, just as he did elsewhere centuries ago. It will not be wealth, but it will be knowledge that will most attract him; for the majority of Jewish immigrants are knowledge hungry, passionately eager for what has been denied them in Europe. Through the children much that is fine and uplifting can be and is brought into many homes. The pupils of the public schools, therefore, are more numerous than appears on the rolls; for every teacher is, in a measure, instructing not only the children before her, but their mothers and fathers at home into the bargain. Given the right combination, all is well. Otherwise, we have already seen to what tragedies we are led.

"There is no real reason why the personality of the parents should be overlooked to the extent that it is, in social work generally.

"It would seem as though it were an impossible task to inculcate a love of freedom and a desire for progress at the same time with a due reverence for the traditions of the past. The old world has its good points that might be received without harming the institutions of this country. Reverence for parents used to be looked upon as the foundation of social life, and a thousand pities it is to see the children of immigrants losing it through getting hold of American ideas in the wrong way.

"As for the parents, the result of seeing themselves alienated from their children is that they grow shy of everything. Their hearts were so full of hope when they started for these shores; and all is upset now when they see things fall short. The breach between them and those they most love is the hardest of all things for them to bear.

"Had they been philosophers, they might have surmised that some such thing would happen; but they were not philosophers, only plain and often ignorant men and women seeking to do the best thing for themselves and their children. But ignorance does not necessarily entail lack of intelligence nor lack of feeling and they suffer keenly. Certainly the public schools are not to blame, but it would be well if each teacher pondered carefully over the problem. Once impressed with the potential tragedy of the situation, much might be done by the teacher to obviate or minimize it."

Another subject to which David Blaustein devoted a great deal of time was the study of relief work amongst the poor, concerning which he had many excellent theories.

"Charity is a profession as well defined as medicine, law or the church," he used to say. "The trained worker is the most important factor in its administration. But often it is made the dumping-ground for those unfit for anything else. The reason for the failure of the philanthropic movements in the middle of the last century was, that they did not recognize the value of trained workers. They understood the principles of philanthropy just as well as we do, but they did not realize that they could not be carried out in the face of an opposing public, without skilled workers."

"Material aid," said David Blaustein, "should be regarded as merely an instrument or reconstructive agency. If allowed to sink to the level of mere alleviation," said he, "it works around in a vicious circle."

In the year 1900, two years after David Blaustein came to the Educational Alliance, he accompanied Mr. Robert Watchorn, Immigration Commissioner at Ellis Island, to Roumania, where the latter was sent by the United States Government to study conditions there and the causes of the large immigration here from that country.

As the *American Hebrew* of New York gave a full and accurate account of Dr. Blaustein's visit to Roumania, we prefer to quote directly here, from that paper:

AN AMERICAN IN ROUMANIA

(*American Hebrew*, New York,—1900-1901.)

There in Roumania the air is seething with dramatic episodes. Even where the surface is placid, like thin ice, the slightest disturbance discloses the rushing, foaming undercurrent, pregnant for a general eruption. Silence there is mistiness of an unfocused image which a little adjustment can bring to distinct prominence, showing the ugliness of the details. It is like walking upon a hidden trap which covers but scantily the implement of destruction. Those who are within, the playthings of the great movement, can catch but a glimpse of the forces at work. There is no significance in blows, one cannot be distinguished from the other as to intensity, where one is continually buffeted. So the misery of Roumania is not half as meaningful to the native as it is to one who comes with fresh eyes from a scene of opposite conditions. The Roumanian Jew, asked personally whether matters are going well with him, might answer indifferently that such is his fate, thinking that he is particularly unfortunate. A newcomer, accustomed to normal conditions, knowing what industrial prosperity means, casting his eye over the entire situation, sees in these many individual cases, the many facts of a movement which are important to be examined for the benefit of the historian of the Jewish people.

Mr. David Blaustein, the Superintendent of the Educational Alliance, was about to take his vacation, July last. The trip was to embrace Europe and the places of interest which the tourist usually selects for his jaunt. At the suggestion of the *American Hebrew*, which wished to inform itself thoroughly of the condition of affairs in Roumania, Mr. Blaustein was prevailed upon to change his course to take in England, France, Austria, Germany, Galicia, and Roumania, following the course of the emigrant in order to ascertain to what extent conditions in Roumania were responsible for the large exodus from that country. Mr. Blaustein being

Russian born, knows something of persecution and its methods. His many years' residence in this country, and particularly his interest and activity in behalf of the Russian immigrants not only of New York, but of Boston and Providence, before he came here, seemed to qualify him particularly for the task which we had asked him to assume. Although it seriously interfered with his pleasure trip, he felt that it was really his duty and in line with his work at the Alliance to act upon our request. He at once prepared himself for the journey, with that earnestness which he brought to his work at the Alliance, to see with judicial eyes, the condition of the Roumanian Jew. He made no pretense of traveling in any official capacity; in fact, he resented any such interpretation of his visit. Nevertheless, he was treated everywhere with courtesy and attention so that he was enabled to gather the fullest information. Some time was spent by him at the late Zionist Congress, where penniless Roumanians were repeating the scenes he had witnessed in New York, repeated with new significance. The Roumanian question was uppermost in the minds of the Zionists, although only fair speeches were made and offered as solutions of the difficulty. Wherever Mr. Blaustein went, from London to Predeal, the Roumanian frontier town, through Rotterdam, Hamburg, Berlin, Paris, Frankfort, Vienna, Budapest, the persecuted and fleeing Jew had already put in his appearance.

At Paris Mr. Blaustein met M. Levine, President, and M. Bigart, the general secretary of the Alliance

Israelite Universelle; the latter intimated to him that the spectacle in Roumania was practically before the curtain fall, and that a general cessation of hostilities had already set in. But information from other quarters convinced Mr. Blaustein that M. Bigart had been too sanguine of certain diplomatic negotiations with the Roumanian government; he therefore resolved to stick to his original intention—that of seeing with his own eyes Roumania's plight.

At the very frontier, Mr. Blaustein encountered a scene that gave indication of that misery he was to witness in the interior. Here a number of Jewish families, who had been dumped by the Hungarian government on the frontier, at Predeal, were waiting the benign pleasure of Mr. Peter Carp to permit them to return to their native land.

The frontier was vigilantly garrisoned as if jealously guarding the mighty empire erected through the kindness of the Great Powers in 1878.

He remained in Roumania from August 25th to September 7th, avoiding Jassy and Galatz, so as not to attract official attention. He visited nearly every other Jewish community of note, and accompanied Hon. Robert Watchorn, special commissioner of the United States Immigration Bureau, through the Jewish quarter at Bucharest. Here Mr. Watchorn, guided by Mr. Blaustein, obtained much of the data which he utilized in his report to his government, which breathes an intelligent and sympathetic understanding of the conditions that drove the Roumanians from their homes. He also was a witness to Mr. Astruc's methods in dealing with the sufferers. Mr. Astruc is acting as the agent in Roumania of the Alliance.

Putting to one side the economic pressure, which at bottom was strong enough to stimulate emigration, this fact stands out clearly—that the Roumanian Jew has been educated in the idea of emigration, preceding the general exodus. The causes contributing to this end were few, but persistent and effective. It was not, as the first impression here was, the exuberance of youth, the impetuosity of the moment's reckless undertaking, that induced many to leave their ancient homes. The emigration was the climax of an agitation that had been fomented for some time previous to the formation of the groups; the idea of emigration had lain like a seed in their minds, until the breaking of the winter this year blossomed their hopes.

One cause of the movement was undoubtedly the agitation of Mr. David Trietsch, who appeared in Roumania last winter, advising immigration to Cyprus. Mr. Trietsch is shrewd and indefatigable. For months he had traveled from city to city, arguing with the dissatisfied and telling of the merits of Cyprus. A strong disquiet, augmented by anti-Semitic laws, seized the people. They listened to Trietsch. Incidental to his dislike of the Zionist Executive Committee, a dislike due, it is said, to some slight offered him at one Zionist Congress, Mr. Trietsch had the idea of colonizing Cyprus, so that should the Turkish government open the gates to the Jews, the Cyprian colonists could immediately cross the border line. Interesting in this connection is the fact, officially known (taken from a letter shown to Mr. Blaustein), that the Governor General of Cyprus believes that "the Jews at large are doing a great work in sending Jews without means to Cyprus." When questioned by Roumanian Jews, Trietsch intimated that he had opened negotiations with the government of Cyprus, but when this was questioned by Dr. Beck of Bucharest, he failed to accomplish his greatest desire, the agitation produced potent results, even if not in the direction of Cyprus. The idea of emigration took root, it germinated all winter.

Mr. Blaustein found another influence had been at work; this was fostered by active steamship ticket agents. Theirs was a more mercenary motive. They encouraged the formation of groups, for groups were more profitable than individual emigrants. They wished to sell tickets "en bloc." The advice of an agent, representing cosmopolitan wisdom, has great weight with the emigrant ready to plunge into unfathomable darkness without. He is fearful; he seeks substantial information like a parched man water; and the agent gives him advice, biased by profitable motives.

In New York, the cafés are well-known East Side centers of all sorts of movements, noble as well as ignoble. This institution is an importation. Its progenitor or prototype is the Roumanian café. There is the center of agitation, where the ephemeral fancies of minds cutting loose from the experience of the past have full sway. In the Roumanian cafés were martialed the marching groups that suddenly appeared in every hamlet on the road to the Hungarian frontier. Agitators, leaders of any cause that guarantees a following, described the glories of the "golden land of promise beyond," which fell upon ears already attuned to the idea that Roumania was not their country. These agitators influenced the Yiddish theaters, so that the ditties there sung voiced the spirit of "Westward ho!" In every city plans were made for the exodus that would startle the world with their audacity. The young men were aroused. Since the Turco-Russian war, the communities had not been so stirred. Once on the move, it seemed as if the woods were filled with groups, for they did not march direct to the frontier. They inflamed even the most sedate burden bearers, whom no amount of persecution could inspire with courage. The wandering bands were welcomed everywhere with hallelujahs and encouraging shouts, collections of money even, and boastful speeches detailing the halcyon future of the brave pilgrims.

These forces were at work throughout the winter. Time and excessive economic pressure, pressure which rendered at least 50,000 Jews impotent to support themselves, brought it to a rapid climax and produced the exodus.

This is Mr. Blaustein's theory of Roumanian emigration. And he has ample statistics to support it. His argument runs so: There were at least 50,000 Jews sufficiently affected to induce them to emigrate, that number of souls who found it utterly impossible to earn a livelihood. In all, up to date, less than 45,000 Jews have left Roumania, of which 6,000 were returned from Vienna, Budapest, Cyprus and elsewhere. Thus there was a net emigration of 39,000. If only the affected who had good reason for leaving had departed, there should now be but 11,000 Jews in distress in the country. "The fact is," said Mr. Blaustein, "that there are still about 50,000 who are yet in danger of starvation, who will need assistance for some time to come." Who then left Roumania? The answer is, not only those who were economically displaced but also a large number of enthusiasts, young workmen with few dependent upon them; old men, too, who are persuaded by the influence above mentioned and in all a large number who were induced to leave Roumania prematurely, but who had no immediate cause for doing so. Indeed, all Roumania felt like supernumeraries in a great drama, impelled and ready to go upon the stage of action in one way or another, but not knowing the drift of it.

"What truth is there," Mr. Blaustein was asked, "in the rumor that Zionism and Zionists have much to do with persuading the Roumanian Jews to leave their country?"

"Zionism is trying to have the Turkish Government admit the Jews within its dominions, but I tell you that the Roumanian Jew would rather go anywhere than to Palestine. The talk of the influence of Roumanian Zionist Societies is exaggerated. The Bucharest society is scarcely known in that city; it exists practically on paper. In Jassy, Braila, and Galatz there are a few individuals who through personal friendship for members of the Actions Comite keep alive whatever Zionism there may be. Dr. Lippe of Jassy represented at the London Congress an Austrian society, because there really was no representative Zionist society in Roumania whose delegate he could be. The assumption of name by the wandering groups as 'Herzlites,' 'Gaster,' etc., was inspired for purely organization purposes. Zionism is not the least responsible for the emigration, although the same idea may be back of both emigration and the Zionist movement. I believe Dr. Nordau's declaration made at the Congress, that the Zionist organizations had nothing whatever to do with the matter."

But whatever the cause of the movement, the fact that there is a good ground for it remains. Mr. Blaustein had ample opportunity to observe and he saw throughout the country the wretched state of our brethren. Those who are immediate sufferers of economic pressure are now increased in number, first, by the many returned immigrants, from Budapest, Vienna, and Paris, who had become absolutely penniless, having wasted their substance on their journey; second, by those who have already sold their household effects preparatory to departure, but who are now deterred by the return of so many groups; they are undecided whether to remain or to continue to stand ready for departure. Government statistics show that 5,600 were returned from August 1st to September 7th. In all there are about 10,000 in Roumania who stand irresolute, undecided which way to seek relief.

"How has the relief work been conducted in Roumania?"

"First, as to organized effort on the continent, outside of Roumania: There is no central committee in Europe. All work is done through local committees, each city caring for the immigrants as they come. Frankfort and Paris coöperate in some fashion, but not effectually. I attended a meeting at Berlin on my return, September 8th, to discuss the situation. This meeting was attended by Charles L. Hallgarten of Frankfort, delegate of the Paris Central Committee for Roumanian Jews; Karl Emil Franzos, Dr. Gustav Karpeles; Dr. H. Hildesheimer, Dr. Paul Nathan, General Consul Landau, Geheimrath Herz, Dr. Meyer Cohen and others. An animated discussion took place, in which the question of union was introduced, but nothing was definitely decided. I gave in detail there, what I had seen. But during my stay nothing whatever was done to meet the situation by a united Europe. The result was that much money was spent in one locality that neutralized effort in another. The route of the emigrants followed practically this direction: from the frontier in Budapest, to Vienna, to Frankfort: at Frankfort three roads were taken, one to Paris, another to London and the third to Rotterdam. I, myself, witnessed the return of immigrants from Frankfort to

Vienna, while Vienna, when I arrived there, was sending batches to Frankfort. Europe lacks organization. There is no system in the treatment of the wanderers. Still, much good work was accomplished.

"Now in Roumania," continued Mr. Blaustein, "there is no possibility of finding employment at present for Jews in that country. Viennese Jews tried to establish industries for Jews in Roumania, but the corporation laws and the employment laws which enjoin the employment of two Christians to one Jew, so hampered their efforts as to make their attempt futile. Effective work from outside is being done by Mr. Astruc, the representative of the Alliance. He understands the situation thoroughly, being a native of Sofia, Bulgaria. He advises the formation of People's Kitchens, but makes a condition that one-third of the expense must be raised by the community assisted. It may be safely estimated that there are 50,000 Jews who are literally starving. At Bucharest, I saw in four hours at a Kitchen, over 300 people waiting patiently to get some tea, a little bread and cheese. Mr. Astruc always announced his arrival beforehand, to expedite his journey. Much praise is due him—I accompanied him through a village where I saw him give 800 francs for a People's Kitchen for one month, the population there was 7,000; 300 francs was left for promising students to take seats in schools, when there would be room, and one family was given a cow. From the Roumanian Jews themselves, nothing can be expected. There are a very few that can help. Those who are not actually starving are on the narrow edge, liable momentarily to be precipitated into the common misery."

The status of commercial effort and education is deplorable.

Said Mr. Blaustein: "There is great danger for the intellectual and moral integrity of the Jews in the present communal situation." The corporation laws do not permit aliens, chiefly Jews, to avail themselves of its benefits. The result is, that but one congregation is a corporation, and that by special dispensation. All the other synagogues are only *chevras*, their property being held in the name of some individual. In all there are twenty-eight synagogues in Roumania aside from the *minyanim*, with thirty-five communities to minister to. There are ten hospitals. The Bucharest hospital and the Focsaneanu School have been closed for lack of funds. The Jews in Roumania have thirty-five cemeteries and four Homes for the Aged and one Orphan Asylum. The schools now in operation do not meet the demands of one-tenth of the children qualified to attend. At Bucharest the Jewish Colonization Association supports a Trade School at the expense of 200,000 francs a year. There are a few schools supported by rich Roumanians. As instances of the inadequacy of school accommodations: Piatra has 7,000 Jews, with about 2,000 children. The school of the Alliance there does not accommodate more than 400. Buhus has 600 children. The school does not accommodate more than 200. Altogether the Jews of Roumania have thirty-six schools for boys and eighteen for girls, five high schools and a commercial school. The same corporation laws that handicap the schools, oppress the synagogues: all the schools being held in the name of individuals."

"What do you think, Mr. Blaustein, of the changed attitude of the government toward the Jews?" was asked.

"The government has had good reason to change its positions for better. It has changed face, obviously for financial reasons. The opposition to the Jews comes from the higher classes, and is rooted in prejudice and jealous hatred. It is a fact, which I cannot avoid stating, that the 4,000,000 peasants in Roumania are indifferent either way on the Jewish question. These 4,000,000 support the remaining million of Roumanian inhabitants, who in the economic order of things, act as the middlemen, of necessity exploiting the peasants. The real struggle is on between the 250,000 Jews, the 250,000 non-Jewish foreigners, and the 500,000 native Roumanians; non-Jewish foreigners must be eliminated, for they have no bearing on the question, which leaves the fighting force 500,000 native Roumanians against 250,000 Jews."

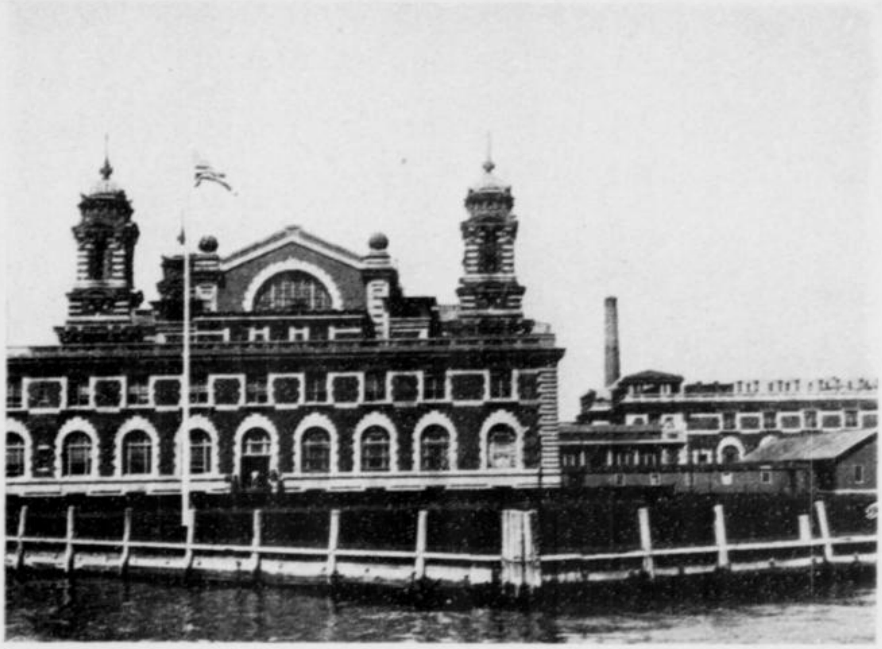
On the attitude of the government: Mr. Blaustein had intended to interview M. Carp. A gentleman prominent in Roumanian affairs tried to arrange for a meeting, but unfortunately M. Carp was unable to be in Bucharest at the time. In a letter to Mr. Blaustein, this gentleman repeated the conversation held with M.

Carp. M. Carp admitted that the Jews were treated unjustly, a fact which he deplored. He held a high opinion of the Jew's temperateness and industry, but declared the higher classes have a great hatred for the Jews, while it is the lower classes that get along very well with them. The letter concludes with this most important intimation by Carp: *"I cannot guarantee if I am not at the head of direction, that the manifestations of hatred and violence will not be doubled."*

"Roumania is in need of a loan," said Mr. Blaustein; "its creditors have hitherto enjoined the government from entering upon any improvements. The effect of this on industrial commerce has been marked. Its purpose in putting M. Carp at the head of the government, one who is known to be favorable to the Jews to an innocuous degree, is a mere ruse to invite financial confidence. This confidence once gained, the same laws being on the statutes as formerly, the persecution can be repeated at any time thereafter."

If there is to be any further emigration, in Mr. Blaustein's opinion, Europe should be prepared to meet it united. Mr. Blaustein believes that the figures given out underestimate, rather than exaggerate conditions.

Mr. Blaustein has in his possession much material, which indicates the thoroughness of his investigations. Mr. Alfred L. Cohen of the Jewish Colonization Association, recognizing the need for one in Roumania, who combines experience with knowledge of old-world affairs, in a letter to Mr. Blaustein remarked: "We appreciate the advantages of a visit to Roumania of a



Ellis Island, the Gateway to the Promised Land

Future American Citizens

gentleman of your experience, and we are glad to look at the matter with other eyes than the gentlemen who are accustomed to report to us."

* * *

The tide of immigration being steadily on the rise, Dr. Blaustein now conceived the idea of preparing a pamphlet of about one hundred pages to be distributed among the Russian and Roumanian immigrants coming to Ellis Island. This pamphlet was written in Yiddish and was distributed in the foreign quarters as well as being handed to the newcomers as soon as they arrived in this country. Beginning with a favorite scriptural quotation, "Love the stranger, for you yourself were once a stranger," the first chapter was addressed to the immigrant, "by those who have traveled the road before you."

The geography, resources, and form of government of the United States were explained in the first chapter. The religions, or rather the absence of a state religion, were described, and the stranger was congratulated on his freedom to enjoy his own opinions in this respect. The differences between the Russian and American school system were carefully pointed out by Dr. Blaustein in the pamphlet.

There were chapters on industries, including the factory system, life in a large city and in the country, and a very strong chapter on the dangers of the town. Dance halls, picnics, dens of various kinds, fake doctors, palmists, and fortune tellers were described.

One chapter was devoted to a warning against sensational newspapers. The chapter on political campaign methods was entitled "Political Sport." Lastly, American patriotic holidays were fully discussed. The fireworks of the glorious "Fourth" are sources of terror and disgust to the new arrivals as a rule. Dr. Blaustein's pamphlet endeavored to remove this prejudice by explaining it on psychological grounds. Celebrations of Washington's and Lincoln's birthdays as well as Thanksgiving Day were strongly recommended in his book. For the Jewish immigrants, comparisons were made between the Fourth of July and Passover, and the Thanksgiving Feast and the family reunion at Passover.

The laws governing naturalization and certain simple constitutional laws were included in the pamphlet, and in the back of it there was a map of the United States and a list of the principal cities.

Though this pamphlet was written and circulated some eight or ten years ago, still, even to-day, it should appeal to all organizations dealing with immigrants and similar leaflets should be printed in other languages and handed to all newcomers as soon as they reach the shores of the "Promised Land."

Dr. Blaustein now originated the idea of forming the Society of Jewish Social Workers of Greater New York. He was elected its first president in June, 1905, and served for one year. He was an honorary member of that organization and ex-officio of its Executive Board until the day of his demise.

Dr. Blaustein also served as President of the National Jewish Social Workers' Association. Dr. Boris D. Bogen calls David Blaustein, "the leader of the social workers; the one who shaped policies and expounded theories underlying Jewish social work."

It was just about this time now that the affair of Jan Pouren became an international one and caused great excitement. Jan Pouren, a political refugee from Russia was held over a year in an American prison by demand of the Czar. Amongst those who worked arduously in behalf of Pouren, seeking to have him receive his discharge from the United States government, was Dr. Blaustein. He was a member of what was called the Pouren Defense Conference.

David Blaustein took an active part in the Zionists' organizations. He was the first Nasi of the Order of Sons of Zion and at one time he was the president of the Zionists' Council of Greater New York, and for a time also he was a member of the executive committee of the Federation of American Zionists. Speaking of David Blaustein's Zionistic activities, Mr. Louis Lipsky, Chairman of the Executive Committee of the Federation of American Zionists, says of him: "that David Blaustein's counsel was at all times at the service of the leaders of the movement and officially and unofficially he aided in bringing the Zionist movement in the United States to its present status."

Of the many activities of David Blaustein that we have so enumerated—he engaged in all of these in addition to the all-consuming, strenuous and nerve-racking labors of the large institution whose affairs he so conscientiously piloted.

Those who contribute to the financial support of philanthropic and charitable institutions deem it within their province to shape the policies and outline the scope of work of their respective organizations. This may be their prerogative, we admit, but how many members constituting the directorate of such institutions have ever studied existing conditions outside of its walls? It is not to be expected that a "layman" has given the time or forethought to social problems of the day, such as the trained worker has been able to do. We ask the question—that if the boards of our philanthropic and charitable institutions are going to guide their respective organizations—to administer affairs as they see fit—then why the necessity of having a trained worker in charge? Could not a clerk carry out the wishes of his board more punctiliously?

David Blaustein was not the man to cater to the "frills and fancies of faddists." He had his own ideas, purposes and plans for work. He was earnest, conscientious and sincere in all his undertakings—the good of the *cause* was all he had at heart.

So it came to pass, that after nine years of continuous work, that now was taxing his physical strength, he severed his connection with the Educational Alliance.

He could no longer stand the strain of contention against those who would have guided his actions.

In 1907, Dr. Blaustein tendered his resignation to the Board of the Alliance. His withdrawal was met with the greatest feeling of regret by his co-workers, a few loyal friends on the board, and perhaps more than all, by those who had been the beneficiaries of his work.

Desiring to give expression of their appreciation of his services, about four hundred of Dr. Blaustein's friends and well-wishers gathered at a dinner in his honor at Clinton Hall, October 10th, 1907. There were present on this occasion, the officers of the Charitable Organizations, Jewish Relief Societies, settlement workers, residents of the East Side and philanthropists from the West Side. The chairman of the dinner was Mr. James H. Hamilton. The late Isidor Straus, who was the president of the Educational Alliance, and who had always been a staunch friend and admirer of Dr. Blaustein, was the first speaker. He was followed by the Hon. Robt. Watchorn, Dr. Edward T. Devine, and many others prominent in the field of social work. They spoke in glowing terms of Dr. Blaustein's arduous and efficient work, in behalf of his co-religionists in that period of transition from the immigrant stages to the responsibilities of American citizenship, and of the many improvements that had been made in conditions due to David Blaustein's consistent efforts.

David Blaustein received on the occasion of that dinner several testimonials from his board and co-workers, in evidence of the love and esteem in which he was held by them.

CHAPTER VI

TWO YEARS IN CHICAGO

THERE was a radical change now in Dr. Blaustein's life. He accepted a position as manager of a branch of the Jefferson Bank. He said: "Instead of dealing as heretofore with idealists and dreamers, who sought my assistance, I am now coming in contact with people who have a common-sense view of life, who have helped themselves and built up their own fortunes. I feel that I may be greatly benefited by my new experiences. I shall become better balanced myself."

He hoped that his new career would land him in time at a stage from which he could set out again as a volunteer worker in the field so dear to his heart. "I have a theory," he always used to say, during his years with the Educational Alliance, "that work in an institution must needs be unsatisfactory to oneself, because one has all the time to keep in view the wishes and whims of the contributors. One can not be free in one's actions. Besides, the relations between the executive of an institution to the people for whose benefit he is there can not be a healthy one. There is the eternal suspicion in their breasts that he represents some uncertain covert policy."

But David Blaustein had never been intended for a man of business. After one short year at the bank, he wearied of the monotony and drudgery. His mind was made for wrangling with great social problems; and what was he doing there amongst the piles of prosaic, uninspiring dollars?

In November, 1908, he finally announced his intention of leaving New York, having accepted the position as superintendent of the Chicago Hebrew Institute, an organization similar to the Educational Alliance in New York. His scores of friends, desiring to do him honor again, on the occasion of his departure for his fresh field of work, tendered him an elaborate farewell dinner. Many men and women, prominent in New York life, again graced the occasion by their presence. We quote here from some of the telegrams and letters received from those who could not come. Mr. Jacob H. Schiff wrote:

"I would like to be present to show my appreciation of the services rendered by Dr. Blaustein to the Jewish community of New York, but I have to be present at a meeting of the Harvard Semitic Committee in Cambridge. I would like you to say to Dr. Blaustein on my behalf, that my best wishes accompany him, and I hope, as I doubt not, that in his new position as Director of the Chicago Hebrew Institute, he will be as useful and successful as he has been in our own midst."

Mr. Isidor Straus sent a letter as follows:

"I can not tell you how greatly I regret that owing to the inhibition of my physician, I am compelled to absent myself from the farewell dinner you are tendering Dr. Blaustein. It is certainly an occasion where all the participants are honoring themselves by honoring him. It is a well-earned and highly deserved tribute to a man who dedicated ten years of his life unreservedly towards bettering the condition of the great East Side, with a zealousness of which only he is capable, whose heart and unbounded sympathy is with the work. What is New York's loss is Chicago's gain. His countrymen and co-religionists sorely require the guidance and the inspiration which he is so well equipped to offer. I know he accepted the call purely from a sense of duty, which to him is a command that no selfish interest is permitted to interdict. I heartily join with you in wishing him success and happiness."

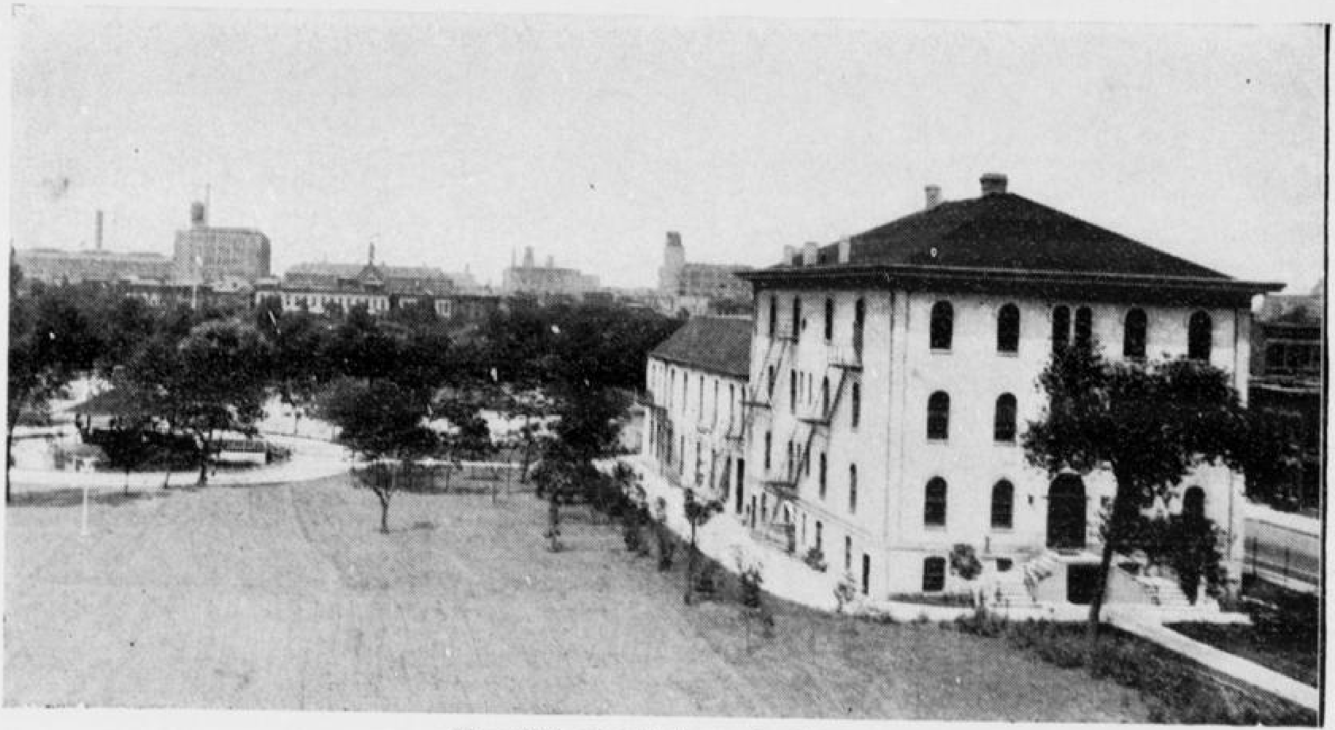
Mr. Robert W. DeForest expressed himself in the following words:

"I dearly wish I could accept your invitation to take part in the farewell dinner to Dr. Blaustein. Few men have labored so assiduously and effectively for the public good in New York as he has consistently done."

Rev. D. J. McMahon wrote:

"I am unable to be present, owing to two other engagements. Dr. Blaustein merits well the gratitude of all worthy people for his continuous and self-sacrificing labors to prevent his people from falling amid the stumbling blocks all around them."

A set of resolutions was adopted and signed by all those assembled, and presented to Dr. Blaustein, in



The Chicago Hebrew Institute

token of the high esteem and affection in which he was held by them.

Dr. Blaustein was welcomed with open arms upon his arrival in Chicago. True to his own methods, he made a thorough study of the new field of his activity; and soon discovered that the problem there was different from that in New York. "The process of Americanization," he said of Chicago, "is taken care of by itself. But it is their Judaism that the people lose too rapidly."

He interested himself in all kinds of communal activities in Chicago, and took a strong part in a crusade against commercialized vice existing in the neighborhood of his institution. He fought vigorously to have the evil eradicated, and although his life was repeatedly threatened, in letters and verbal warnings, he continued the battle.

It was very difficult for Dr. Blaustein to put his well-defined and well-shaped policies into effect. Chicago was unaccustomed to a man of Dr. Blaustein's caliber and perseverance. And then also the institution suffered from lack of funds.

Dr. Blaustein was an active worker in many of the civic organizations in Chicago. He often addressed the members of the City Club at their meetings. His discussion before them on the "Problem of Immigration" will be found here in Part II, and is worth the reader's thoughtful study.

Dr. Blaustein had once broken down under the weight of his work and worries when in New York, and he now began to feel as if he were about to succumb again. This led him to sever his connection with the Chicago Hebrew Institute after serving as its superintendent for two years (1908-1910). His activities there are greatly responsible for the present prosperous condition of that agency and the possible future success of that institution.

Dr. Blaustein left Chicago to the regret of a host of staunch and loyal friends. It was said of him that, "wherever his footsteps fell he occupied himself in faithfulness with the wants of the community."

CHAPTER VII

MASTER AND DISCIPLES

"THE hand-book for the use of the social worker is the Book of Life," said David Blaustein. For twenty years he had carefully studied its pages, his mind giving thought to all that this great, mystic volume contained. He was interested in anything that concerned the welfare of mankind. No one was better qualified than David Blaustein to instruct young men and women going into social service, particularly those wishing to engage in immigrant aid work. In 1910, just after he left Chicago, a philanthropist founded a chair in the New York School of Philanthropy to be occupied by Dr. Blaustein, from which he was to give a course of lectures on Jewish, Italian and Slavic Immigration, their sources, character and adjustment to American institutions.

The vastness of the field of thought covered by Dr. Blaustein in his lectures at the School of Philanthropy may be appreciated by looking over the outlines for the first thirty lectures which we give in Part II. The interested reader will find there also much useful information and wise guidance for students and workers.

Besides the course of lectures,[1] Dr. Blaustein supervised the field work of students who were interested in work amongst immigrants of all nationalities. Half of the year he spent in traveling, lecturing and studying conditions and opportunities for the newcomer, away from the congested centers of the East.

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[1] See Part II.

It was just at this period in David Blaustein's career that a little romance crept in. A young lady from Norfolk, Virginia, having been active in communal work in her home city, and wishing to gain a wider knowledge of work elsewhere, became a student in Dr. Blaustein's class in the New York School of Philanthropy. The writer recalls her first words on being presented to Dr. Blaustein just after he had spoken to the students on "Introducing the Immigrant to America and America to the Immigrant." "Dr. Blaustein," she exclaimed, "your words have made such a profound impression on me, for never have I heard any one speak so fairly and sincerely as you have done to-day."

The writer further recalls how simply, impressively and feelingly Dr. Blaustein presented his subject to the class. Many of the students had decidedly odd ideas concerning immigrants which were brought out in the symposiums usually held after the lectures. But after listening to Dr. Blaustein's straightforward, simple talks, one could not help but feel that the immigrant was *actually a human being*—with a soul that more often longed for the greater and higher things in life.

Dr. Blaustein became interested in his new disciple and in the earnestness and eagerness with which she accomplished some work under his direction, during a short space of time. The writer remembers that after several months had elapsed, she asked Dr. Blaustein why he had planned certain work for her. He replied, "I just wished to convince myself whether you are a faddist, or in genuine sympathy with your work."

It was not long after they had met, that David Blaustein and Miriam Umstadter, the daughter of Michael Umstadter, of Norfolk, Virginia, decided that the linking of their lives together would not only be for their mutual happiness but for the good of the work that both of them were so deeply interested in.

In writing once to his fiancée, Dr. Blaustein said: "Neither of us have any selfish or material motives. Ours is a love of the purest kind. We shall live for one another and together we shall endeavor to be of assistance to those who may be in need of our services. Our happiness will be in the good we shall together accomplish for others. As long as I was alone in the world, I did not care to extend my activities any more, but for you, I will do anything to afford you a field for good and useful work. When we are married and live and work happily, it will be your pleasant task to redeem the reputation of the woman, that she can be engaged in public work and be really helpful instead of an impediment. When I look back upon my career during the past fifteen years, I am wondering how I could accomplish what I did in the face of boards and their women members. Do not consider me hard on the woman. I look upon her as a victim of the conditions under which she lives."

It was now in the summer of 1910, when Dr. Blaustein journeyed to Boston to deliver his President's message before the National Association of Jewish Social Workers.

There was no stenographic report taken of Dr. Blaustein's address, and as the manuscript of same cannot be found, we regret that we cannot include it in Part II of this volume.

Returning to New York after the conference, Dr. Blaustein found that the cloakmakers' strike had begun. He was asked by a committee from the strikers to serve on the arbitration board. It was a very hot summer, but he remained in New York, having conferences, all day and often all night, with those who were trying to bring the strike to an end. Dr. Blaustein remained in New York without thought of a rest or vacation. It was in August of that same year (1910), one afternoon just after leaving the office of the late Isidor Straus, that Dr. Blaustein was taken suddenly ill. He was taken to Mt. Sinai Hospital by order of his physician, where he convalesced after a month's time. Most happily the illness proved only a temporary affair and Dr. Blaustein soon began to recover.

After a complete rest for several months, during which time he visited his college mate, Dr. Sidis, at the latter's home, he finally took up the thread of his work again. Dr. Blaustein spent two months in his field work, returning to the School of Philanthropy for his lectures, which began in the second term of the school year—in February, 1911.

Dr. Blaustein's marriage to Miriam Umstadter, which was to have taken place that year, was postponed until a whole year later—until September, 1911. The postponement of this happy event was made in order to give Dr. Blaustein ample time to recuperate, so that he could begin the new era in his life with renewed strength that would enable him to put into effect the plans for great, good work that he now had in mind.

CHAPTER VIII

THE DISTRIBUTION OF IMMIGRATION

IN October, 1911, a month after his marriage, Dr. Blaustein, accompanied by Mrs. Blaustein, went on a five months' tour of the United States, covering almost every State from Maine to Washington. The object of this trip was to study conditions and opportunities in the interest of the distribution of immigration, so as to relieve the great congestion existing in the large Eastern cities. Dr. Blaustein also went on this tour in behalf of the Industrial Removal Office of New York, doing propaganda work for them in cities of the far West and South.

It was a triumphant tour for Dr. Blaustein, for he was cordially received by Governors, State officials, Chambers of Commerce, and other organizations, all of them promising to coöperate with him. He sowed the seed for great work, which in time to come will prove of great benefit to countless numbers of people living in the crowded cities of the Eastern seaboard, and to the cities themselves.

Dr. Blaustein maintained that at least twenty per cent. of the immigrant element in the congested districts of the East would move out, if they knew where to go and what to do West or South. He thought that people with a pioneer spirit and with some savings at their command should be educated where to go without the assistance of charity or philanthropy. With these theories in mind, Dr. Blaustein continued on his coast to coast tour, studying economic, social and even religious opportunities wherever he went. He found out exactly which was which for all classes of people—for young people; for people more advanced in years and anxious to start some business with their small earnings; for professional people; for prospective farmers, whether hands or owners of farms. To obtain this information he placed himself in communication and had personal interviews with managers and directors of Chambers of Commerce in different cities; State Boards of Immigration; State Boards of Agriculture; State Employment Bureaus; Land Companies; Immigration Agencies of Railroads and various other representative sources.

Prior to leaving on this tour, Dr. Blaustein prepared a set of information blanks for his own use as follows:

INVESTIGATION OF ECONOMIC, EDUCATIONAL AND SOCIAL CONDITIONS, WEST AND SOUTH

(*Distribution of Immigration*)

City or Town .... Population ....
State ....

ECONOMIC AND SOCIAL

1. Economic.
    a Kind of Industries ....
    b Average cost of living for a family of six ....
    c Average rent .... per week .... per month .... per year ....

d Opportunities for professions—which kind? ....

2. Social.
   - *a* Composition of what nationalities? ....
   - *b* Names of Towns where there are Y. M. C. A. and Y. M. H. A.? ....
   - *c* Names of Towns where there are social settlements? ....
   - *d* What fraternal and benevolent organizations predominate in State? ....

Workingmen's Organizations, how many? ....
- *a* Labor Unions .... how many?
- *b* Social Societies .... how many?
- *c* Self-educational .... how many?

Social Organizations, how many?
- *a* Social clubs .... how many?
- *b* Political Clubs .... how many?
- *c* Parks and Playgrounds .... how many?
- *d* Public Baths .... how many?

Information supplied by ....
Name ....
Address ....

EDUCATIONAL AND RELIGIOUS

1. Educational.
   - *a* Elementary schools ....
   - *b* Intermediary ....
   - *c* Colleges ....
2. Religious.

Names of towns in which there are religious communities ....
- *a* Protestant ....
- *b* Roman Catholic ....
- *c* Greek Catholic ....
- *d* Jewish ....
- *e* Other Sects ....

Information supplied by ....
Name ....
Address ....

DATA ABOUT FARMING

1. Terms on which one can purchase land in State of ....
2. Nature of farming ....
3. Is it easy to procure help in that State during season of harvest? ....
4. Minimum amount required in order to settle on a farm for a family? .... of ten \$.... of eight \$.... of six \$.... of four \$.... of two \$....
5. Opportunities for work in factories during the winter season ....
   - *a* Adults ....
   - *b* Minors, but of working age ....
6. Scale of wages per week ..\$....
   For skilled laborers ......\$....
   For unskilled laborers ....\$....
   For clerks ....\$....
   For domestic help ....\$....
   For general ....\$....
7. What can one man earn as a farm hand per month .... per week .... per day ....
   - *a* For how many months in the year? ....
   - *b* Single man? ....
   - *c* Married and with family? ....

Information supplied by ....
Name ....
Address ....

TRANSPORTATION

1. Minimum expense by rail from New York City to the farthermost part of State of ....
2. What navigation is there in that State ....
3. What railroad lines pass through State ....
4. What steamship lines in State ....

Information supplied by ....
Name ....
Address ....

Dr. Blaustein delivered lectures in large and small cities when on this trip, and inspired a number of articles that were printed in Western and Eastern newspapers. The theme of his discourses was, "The Distribution of Immigration" and how it could be effectively accomplished.

Speaking in Portland, Oregon, he said: "There are thousands of foreigners in many of our cities of some years residence whose conception of America goes no further than the city boundary. Ignorant of economic conditions of the country, they stay huddled together in dingy, squalid neighborhoods, and are of little benefit to the country. But if they could be transplanted, they would form a most desirable part of the population; and for this reason, I say, turn the tide of immigration away from the cities of the East into the West. Now is the time to start this distribution of foreigners throughout the West and Coast States, while it can be done quietly. For when the Panama Canal opens there will be a great stampede for this other side of the continent and in the rush, opportunities which are at hand now may be stamped out."

"Immigration is not a problem, but a blessing," said Dr. Blaustein when lecturing before a large assembly in Denver. "The immigrant brings fresh power to our industries and constructive undertakings, and he infuses new blood into the nation." Dr. Blaustein's forceful address on the "Situation of the Jews in America," which he delivered in several places, during that tour, will be found in Part II.

It was now February, 1912, and Dr. Blaustein was terminating his coast to coast tour, armed with all kinds of valuable information. After touring the Pacific coast states, he traveled through the Gulf states, then up the Atlantic seaboard. Arriving in Baltimore, he gave out the following interview to the *Jewish Comment:*

OPPORTUNITIES OUTSIDE OF NEW YORK

(*Jewish Comment*, Baltimore, Md., March, 1912.)

. . . Dr. David Blaustein, former superintendent of the Educational Alliance of New York and once head of the Chicago Hebrew Institute—now staff lecturer in the New York School of Philanthropy, has just returned from an extensive trip West and South. He visited some thirty states and made it his purpose to ascertain what opportunities there exist for workmen, the man of business and the professional man. His investigation based upon his previous knowledge of immigration, immigrants and distribution can therefore be relied on.

Dr. Blaustein went as far as the Pacific coast and then turned eastward once more by way of the South. To a representative of the *Jewish Comment* he spoke of his experiences and the conclusions at which he has arrived as the result of his trip.

At the outset Dr. Blaustein made the interesting confession—"During all the years I was at the Educational Alliance," he said, "we did not tell the immigrant about America—our Americanization meant a knowledge of New York, but New York is not America and

America is not New York. And yet America is being discovered through the Jew."

"What was the object of your trip?"

"To study the opportunities of the West and the South for the Jew, and to ascertain as far as possible what had become of the 58,000 persons sent out by the Industrial Removal Office. These people were spread over 1,344 cities and they represented 143 different trades. Of course I could not possibly trace every case of the 58,000, but as many as I was able to inquire about, I did.

"Often I am asked the question: 'What does New York do to attract the people?' The cities in the South and West are making strenuous efforts to obtain new inhabitants, but they go about it the wrong way. St. Louis, for instance, will spend $100,000 to get a convention, but will do nothing to attract the individual settler. The various Boards of Trade, Chambers of Commerce will be able to give a great deal of general information, but when asked: 'Is there room in your city for a physician or dentist or a teacher?' will invariably answer: 'We have never been asked that question before.'

"Coming to the West there is no room for workmen. Nearly all workmen sent out by the Industrial Removal Office have become small traders. The man with some capital can succeed. The West, especially California, is preparing for the opening of the Panama Canal. A great influx of people is expected, and land is being bought up everywhere.

"As to farming, land is very expensive, but it pays. It would not do, however, for the new settler to at once become a farmer. He should first learn and study, go from farm to farm and then buy land, even paying as much as $1,000 an acre; the returns will amply repay the outlay.

"In the South conditions are somewhat different. The immigrant Jew trades with the negro, and this has had some effect on the Jew. In the South there is even room for the Jewish workman. The tyranny of the unions presses upon the newly-arrived. Unions won't accept him and prefer to send him further on.

"There is a call for professional people—for doctors, lawyers, and especially teachers. The heads of universities told me to advise college-trained men to come out as teachers.

"In the South the Jew will not be treated as a 'white slave.' They will not stand for it. The immigrant is building up the country. The older settler is living on his money, made either in the days of slavery or as a result of the Civil War. He has become indolent but the new settler is full of energy.

"There is, too, a need of social workers, of heads of institutions. The salary at first may be somewhat less than what it is in New York, though the scale would soon regulate itself and increase.

"The question is very often put to me: 'Why does the Baron de Hirsch Fund and the Jewish Agricultural and Industrial Removal Societies spend all their money in the East;' we need colonies here, and let me tell you that in every State, $100,000 could easily be raised for colonization purposes."

"What do you suggest in view of your experiences?"

"First, there must be established reliable information bureaus, which shall help the individual inquirer,—the one anxious to settle away from New York. Men should be urged to go out and not be sent. It has happened that when people were sent to a committee that they objected to the work found for them and wanted something else. Men possessing the pioneer spirit, full of energy and strength, and prepared to suffer a little at first, should go West and South. There are golden opportunities for the Jew."

In reply to an inquiry whether there existed any prejudice against the Jew, Dr. Blaustein said: "In the South there is some anti-Semitism; that is due to the fact that there are old settlers; that some people had grand and great-grandfathers living there, but in the West all are new, and thus there is no anti-Semitism. Despite all the difficulties and the obstacles that may be found, I still say: 'Go West, go South, and go yourself, without any committees!' There are golden opportunities."

As will be seen, Dr. Blaustein has returned to New York enthusiastic with the West and South, and ready to urge all who can and who are willing to leave the congested cities of the East.

Returning to New York City, Dr. Blaustein inserted a notice in papers published in foreign languages, inviting people to make inquiries of him, regarding information they might desire as to opportunities in the West and South. He carried on an extensive correspondence with individuals as well as with groups and organizations in different parts of the Eastern cities. He was besieged by all sorts and conditions of men and women, all of whom sought his advice as to where they could locate away from the life in their present congested quarters. A certain group of people who had organized themselves into a little colony, wrote to Dr. Blaustein, asking him to tell them where they could find desirable homes, as they had sufficient capital, but did not know where to go. "We do not wish to raise a generation of physical wrecks," they said in their letter. "In leaving our congested quarters we want to raise a strong and healthy generation."

Dr. Blaustein made special effort to address the graduating classes in Eastern universities and colleges, advising those with a definite vocation to go out and pioneer in the West, where educated men and women are needed, particularly those engaged in the teaching profession.

Speaking before the students in New York City College, Dr. Blaustein said: "One must pioneer in the West, but the ultimate returns more than compensate for the immediate sacrifices which must be made. The West needs educated men and wants to educate the people living there. This creates a wide field for the college man in the teaching profession. More and more demands are being made upon the East to supply efficient teachers to those localities in the far West."

A young man who had acted upon the good advice given him, afterwards wrote to Dr. Blaustein as follows:

"I want to take this opportunity of expressing to you my gratitude for your kind guidance, and to tell you also what success I have thus far made of your friendly advice. I have found here in the West conditions and opportunities as you described them to me. The people, one and all, take an individual interest in each other, and that is the reason, I believe, that puts that happy smile on all the faces here, something you seldom see in New York. Every one seems to be happy, satisfied and contented. . . . I want to say that it is practically impossible to get such opportunities for a start in New York. . . . And for all this success which is my ambition, I shall not fail to remind myself each day, that it was Dr. David Blaustein who gave me my real start in life."

The young man who wrote this grateful note was a college graduate, the son of foreign-born parents, who had already spent some years trying to eke out an existence in the Ghetto of New York. He never before had any one to tell him of opportunities outside the Ghetto walls.

Dr. Blaustein carried on an extensive correspondence with the Ica regarding the Bureaus of Information they conduct in Russia and other countries in eastern Europe. He was constantly in touch with the publishers in Kiev, Russia, of the magazine called

"Wohin," dealing with the direction of Jewish emigration. He was in uninterrupted communication with representatives of Jewish Societies, especially working men's societies and fraternal organizations, in different parts of the country. He also coöperated with the different agencies working for the amelioration of the condition of immigrants, such as the Department of Commerce and Labor, especially the Division of Information. He was actively connected with different national agencies, such as the National Jewish Charities; the National Conference of Charities and Correction; the State Superintendents of Education; the National Hebrew Teachers' Association; the Immigration Distribution League; the National Liberal Immigration League, etc.

All this work Dr. Blaustein engaged in, in addition to the course of lectures he delivered in the School of Philanthropy, addresses before organizations, and the supervision of the field work of those students engaged in immigrant aid work.

Beginning with the first of February, 1912, Dr. Blaustein in his own individual capacity, instituted a Bureau of Information. He found out what the needs of the people were, from the people themselves, and what they would like to do on their own initiative. He answered the questions of young men and women, daily from nine A. M. to five P. M. Many inquiries were made of him also in writing, which with the aid of Mrs. Blaustein, who served as his faithful secretary, were given full and comprehensive replies.

CHAPTER IX

THE SUDDEN END

IT was now in the spring of 1912, when the terrible disaster of the *Titanic* cast a gloom over the entire world. Amongst those who lost their lives with the sinking of that ship, were the beloved friends of David Blaustein—Mr. and Mrs. Isidor Straus. Ever since the days when he was classmate at Harvard with Jesse Straus, the eldest son of the family, they had all grown much attached to him personally and Mr. and Mrs. Straus kept up their interest in all his public undertakings. Mr. Straus particularly admired David Blaustein's progressive spirit. On his recommendation, Mr. and Mrs. Straus were often the benefactors of many worthy young men and women, and they provided the means that enabled them to continue their studies in whatever field they had so chosen for themselves.

The grief at the loss of friends so dear to him weighed heavily on Dr. Blaustein and he suffered a great deal. The great amount of work, too, that he had accomplished during the five months' tour, now caused him to feel overworked at times. But he said his work would not wait for him and so he went on with it as usual, delivering the final lectures of his course at the New York School of Philanthropy. There were many memorial meetings held in memory of Mr. and Mrs. Straus and Dr. Blaustein delivered several addresses in eulogy of his departed friends.[1]

On April 20th, 1912, at a meeting of the Society of Jewish Social Workers of Greater New York, Dr. Blaustein spoke on "Possibilities for Social Workers in the Far West." We regret that no record of that address can be found. He also spoke at the Uptown Russian Club, on "Jewish Life in the South and West." Then Dr. Blaustein accepted an invitation from Amherst College, Amherst, Mass., to lecture to the students during the first week in May, 1912. He also spoke during that week, in Harvard, at the annual banquet of the Harvard Menorah Society. The subject of his address was "Social Service—A New Profession." Speaking to the members of the society, Dr. Blaustein said: "The large influx of Jews since 1882 has created the problem of Americanizing them, while at the same time saving them for a healthy Judaism. With the distribution of Jews over the country there must be established for them centers and leaders of intellectual and civic life, that shall be both American and Jewish. Neither the Orthodox nor Reform rabbis can fill the office of such social workers. Jewish laboring classes want neither prayer nor preaching. Their religion is one of action. Like the children of Israel at Sinai, they are eager to do first of all, and then to hear what is to be done. To guide them we must have young men of American education and Jewish knowledge and devotion. There is a great field for such men in this new profession."

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[1] See Part II.

When the session was over in the early summer of 1912, Dr. Blaustein again left New York for a tour of the States bordering on the Great Lakes. In his previous travels during that year he had not been able to cover the States of Michigan, Minnesota and Wisconsin. He now wished to make a survey of this territory, so that he would be entirely prepared, when he opened up the Bureau of Information in New York in the fall of 1912. His idea was to establish in the Eastern cities, stations where people might get reliable and authentic knowledge about conditions of various kinds, throughout the length and breadth of this country.

A philanthropist who greatly admired Dr. Blaustein and who had always been interested in his work, intended lending all necessary support to the proposed Bureaus of Information.

Dr. Blaustein had in mind to establish industrial museums in connection with his proposed Bureaus of Information, whereby people might be made to see and realize America's natural resources and industries. He was preparing also for a course of lectures to be delivered at intervals. He did not intend, however, that the Bureaus of Information should be charitable institutions. They were to be connected jointly with the Federal and State governments; with industrial agencies; immigration agents of railroad lines and colonization societies. He wished it to be a work in which the East should coöperate with the West. The Commercial Clubs or Chambers of Commerce in different cities of the West, he thought, should coöperate with the different agencies working for the distribution of the people throughout the country.

Going from New York to Cleveland, Dr. Blaustein attended the National Conference of Charities and Corrections, where he delivered several addresses. He also spoke before the National Playground Association of America, convening there at the same time.[2] The subject of his address before the latter organization was "The Schoolhouse Recreation Center as an Attempt to Aid Immigrants in Adjusting Themselves to American Conditions." Dr. Blaustein also attended the annual convention of the American Federation of Zionists meeting in Cleveland at that same time. In Minnesota, Dr. Blaustein was cordially received by the Governor and State Immigration Commissioner, all promising him their hearty coöperation. He addressed several Commercial Clubs in the cities of St. Paul, Minneapolis and Duluth, interesting his audiences in his plans for the "distribution of immigration."

Having terminated a ten months' tour of the entire United States, Dr. Blaustein again returned East. It is to be regretted that he never lived to put into writing the wealth of valuable information that his master-mind had absorbed during the months of his travels.

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[2] See Part II.

Before taking up the thread of his work in the fall of 1912, Dr. Blaustein decided to take a much needed vacation of one month. It was his custom each year to spend a little time in the summer camp of the Educational Alliance and the Young Men's Hebrew Association, at Cold Springs, New York. Thither he now journeyed on his return from Wisconsin. There he found himself amongst friends whom he had seen grow from boyhood to manhood.

Speaking of Dr. Blaustein's visit to the Camp, one of the young men said: "I realize more and more the master-mind and the large heart contained within this man. To the young men of the Camp, he was a sort of safety valve. Young men on their vacation are wont to resort to frivolities that they would never engage in the rest of the year in cities, and the personality of David Blaustein had the effect of bringing them to their senses."

Just as the radiance of the full daylight slips calmly and quietly into the darkness of the night, so the light of David Blaustein's life went out. Surrounded by his boy friends whom he so dearly loved, the end came suddenly but peacefully—without warning. He died on August 26th, 1912, of a stroke of apoplexy.

So ended the career of David Blaustein, in the prime of his life, having just attained his forty-sixth year. He took into his grave, the love, esteem and admiration of all who knew him—of every sect, class and nationality.

He gave the full measure of his life to the common cause of humanity.

Fully fifty thousand men and women from all walks in life, joined in paying their last tribute of respect to one who loved his brethren and the work he did for them, better than his own life.

Standing at his bier, Dr. J. L. Magnes said:

"Our friend is dead. I will not praise him who wished no praise, nor laud him whose best laudation is the life he led: Simple, chaste, unselfish, noble, self-sacrificing, loving his people, harboring resentment to no man, but striving to always bring peace between man and man. He never cherished ill-will, although Heaven knows, if any man had reason, he had. He was the middle man, standing in the breach, trying to harmonize conflicting views and opinions."

Memorial services were held all over the United States, many distinguished orators of all sects eulogizing the life and work of David Blaustein.

On the anniversary of his death, one year later, a handsome monument erected by kind and loving friends was unveiled in Washington Cemetery, New York, where the mortal remains of David Blaustein were laid at eternal rest.

PART II

PLANS FOR WORK, LECTURES, ADDRESSES, DISCUSSIONS, SERMONS

NOTE

All that pertains to Dr. Blaustein's work and course of lectures, given by him while he was Staff Lecturer on Immigration in the New York School of Philanthropy, is included in this volume in order that students wishing to take up the subject of Immigration, may be able to get many helpful suggestions from the following pages.

I

OUTLINE OF THIRTY LECTURES ON IMMIGRATION

Introduction. Importance of the study of immigration to the social worker.

Early Immigration: Spanish, French, Dutch, English, Irish, German, Spanish Jews, German Jews.

Immigration of to-day: with special reference to Slavs, Jews and Italians.

Conditions under which the immigrants lived in their native lands: Political, economic, social, religious.

Causes of emigration from different countries.

Restrictive and liberal immigration historically treated.

The immigration law of the United States compared with the immigration laws of other countries.

The Department of Immigration
- a. at Washington.
- b. at port cities.
- c. at border lines of Canada and Mexico.

Statistics.

Distribution.

Occupations of different classes of immigrants.

Economic conditions: Child and female labor; the sweating system; unions; strikes; the unemployed; fraternal organizations and mutual aid societies.

Social conditions: Congestion, tenement houses, sanitary conditions, tuberculosis, crime, child delinquency, the social evil, wife desertion, social clubs, cafés, amusements and games.

Political conditions: Naturalization, political parties, political clubs, campaigning, office seeking and office holding, socialism, anarchism, woman suffrage.

Religious activities: Roman Catholics, Greek Catholics, Protestants, Jews, religious instruction of the youth.

Education and culture: Literature, journalism, the stage, the lecture platform, educational institutions, literary clubs.

Agencies working for the amelioration of the conditions of immigrants:

- a. the Federal Government.
- b. State governments.
- c. municipalities.
- d. private philanthropy.

Americanization: The effect which American institutions have upon immigrants.

Bibliography.

II

TOPICS FOR A SEMINAR ON IMMIGRATION

1. Education of the adult immigrant.
    a. By private philanthropy.
    b. By municipalities.
   Nationalities.
   Educational activities in New York City and outside.
   Sources.
      State Board of Education, Dr. Roberts of New York City.
   Study of Text-books.
2. Fraternal and benevolent societies.
      Extent.
         How far they affect social, political and economic conditions (not philanthropic or charitable).
3. Efforts working for the amelioration of the conditions of immigrants after arriving in this country and until they are united with their families.
4. Different occupations of immigrants.
      In New York City.
      Remainder of country.

5. Location of various settlements of immigrants in different parts of the United States.
    - Their condition.
    - Sources.
        - Largely through the Bureau of Immigration.
6. Immigrants in public institutions.
    - Penal and charitable.
    - How far dependent.
    - To what extent becoming independent.
7. Operation of immigration institutions.
    - In New York City, Charleston, New Orleans.
    - Along Canadian frontier.
    - Along Mexican frontier.
8. Budget of immigrant families and different nationalities.
9. A comparative study of the first and second generations of immigrants as to their social and educational tendencies and ideals, with a view to determining to what extent our problem is one of immigration and to what extent one of immigrants.

III

TEN CONFERENCES ON THE MEANING OF SOCIAL WORK

A series of ten conferences was offered at the New York School of Philanthropy, for two hours, once a week, during the session of 1910-1911. These conferences were devoted to informal lectures, discussions and class quizzes on topics and assigned reading on the general subject of the Meaning of Social Work. This course was directed by Dr. Blaustein, Staff Lecturer on Immigration. Its purpose was to give students, especially foreigners who were not prepared to meet the admission requirements for the regular courses in the School, because they had not enjoyed the discipline of the elementary and secondary schools or by reason of their previous education and experience had special difficulty in realizing the place of philanthropy in America—an introductory course which would test their fitness for taking up more advanced work and give them sufficient general information to enable them to decide wisely for what kind of social work, if any, they were fitted.

The following topics were considered:

I and II. Modern Social Conditions and Perplexing Problems to Which They Give Rise.
III. A Survey of the Solutions for Social Problems.

IV. Philanthropy, the New and the Old; Its Meaning and Scope.
V. Characteristic Problems of Philanthropy in America.
VI. Field of Work in American Philanthropy.
    Relief
    Educational
    Social and Moral.
VII. Agencies of Philanthropic Work—Their Methods.
    a Church
    b The Government
    c Non-sectarian; Public, National and Racial.
VIII. Special Lines of Philanthropic Endeavor.
    The Child
    The Immigrant
    The Sick
    The Unemployed
    The Delinquent
    Improvement of general social problems.
IX. Qualifications for a Social Worker.
X. Opportunities for a Career in Philanthropy.

IV

BIBLIOGRAPHY ON IMMIGRATION

The students attending Dr. Blaustein's course of lectures were required to read the following books:

1. *Official Reports*

Reports of the Commissioner of Immigration General for the Years 1896-1910.

Report of the Commission of Immigration of the State of New York, 1909.

Immigration to the United States: Special Consular Report; Department of Commerce and Labor, Vol. 30. 1904.

Facts about Immigration. Reports of Conferences of the Immigration Department of the National Civic Federation. Sept. 4 and Dec. 12, 1906.

The Americanization of the Immigrant. American Academy of Political and Social Service, May, 1906, p. 191.

The Slums of Baltimore, Chicago, New York and Philadelphia. The Bureau of Labor, 7th special report, 1894.

The Italians in Chicago, 9th special report of the Bureau of Labor.

Assimilation of Nationalities in the United States—Political Science Quarterly, Vol. 9, 1894, pp. 426, 444, 650-670.

2. *Other Works.*

Balch, Emily Greene—Our Slavic Fellow-Citizens.

Bernheimer, Charles—The Russian Jew in the United States.

Brandenburg, Broughton—Imported Americans.

Bryce, James—The American Commonwealth.
Bushee, Fred W.—Ethnic Factors in the Population of Boston.
Commons, John R.—Proportional Representation in America.
Faust, Albert Bernhard—The German Element in the United States.
Franklin, F. J.—The Legislative History of Naturalization in the United States.
Grose, Howard B.—Aliens or Immigrants.
Hall, Prescott—Immigration and its Effects upon the United States.
Lord, Eliot—The Italian in America.
Roberts, Peter—Emigration and Immigration.
Steiner, Edward A.—On the Trail of the Immigrant. The Immigrant Tide: Its Ebb and Flow.
Warner, Frank J.—The Slav Invasion and the Mine Workers.
Whelpley, James D.—The Problem of the Immigrant.
White, Arnold—The Destitute Alien in Great Britain.

V

FIELD WORK FOR THE STUDY OF CULTURAL AND SOCIAL FORCES AMONG IMMIGRANTS IN NEW YORK CITY

Among Jews:

Educational Alliance, 197 East Broadway.
Emanuel Brotherhood, 209 East 6th St.
Emanuel Sisterhood, 318 East 82nd St.
Recreation Rooms, 184 Chrystie St.
Hebrew Educational Society, Watkins Ave., Brooklyn.
Harlem Federation, 240 East 105th St.
Clara de Hirsch Home for Working Girls, 223 East 63rd St.
Clara de Hirsch Home for Immigrant Girls, 229 East 13th St.
Young Women's Hebrew Association, Lexington Ave.-101st St.
Young Men's Hebrew Association, Lexington Ave.-92nd St.
Bronx Young Men's Hebrew Association, 1004 Boston Road, Bronx, N. Y.
Harlem Hebrew Institute, 111th St. and Lexington Ave.
The Bronx Settlement, Washington Ave.

igrant House, 4 State Street.
y, 436 West 23rd Street.
nmigrants, Pearl and Moore
Second Avenue.
3 Water Street.
reenwich Street.
, 341 West 30th Street.

Among Other Nationalities:

Deutsche-Lutherische Imm
Slavonic Immigrant Societ
Hungarian Home for I
Streets.
Polish Alliance Home, 18
Swiss Benevolent Society,
Swensker Home, 22-23 G
French Home for Women,

Armenian Immigrant Society (N. Nevton Kahn), 254 Fourth Avenue.
Labor Information Office for Italians, 11 Gold Street.
Italian Benevolent Institute, 105 West Houston Street.

Foreign Neighborhoods:

Oriental Jews, Chrystie and Delancey Streets. West of Orchard and Stanton Streets.
Roumanians, Forsythe Street, Broome Street. East of Grand Street.
Galicians, Rivington and Stanton Streets. East of Suffolk Street.
Hungarians, Avenues A, B, C, D. North of Houston Street.
Syrians, Washington and Greenwich Streets.
Armenians, Lexington Avenue, 23rd to 34th Streets.
Servians, 11th Avenue, near 42nd Street.

VI

FIELD WORK COVERED BY DR. BLAUSTEIN IN 1910-1911, 1911-1912

Traveled through West and South in order to gather material for lectures on opportunities there.

Lectured in congested districts of port cities on Opportunities in the West and South.

Aided Jewish communities in organizing social centers for immigrants.

Acted in advisory capacity in regard to social work among immigrants, in the cities of Baltimore, Pittsburg and Chicago.

Organized for social work two small Jewish communities, one in the South, one in the West, consisting mostly of immigrants.

Started a quiet movement with the end in view to encourage young people of higher education, and also professional people, to settle among immigrants in smaller towns West and South.

Coöperated with national bodies working for the amelioration of the conditions of immigrants, such as the Hebrew Immigrant Aid Society; the Italian Immigrant Aid Society; the Slavic and Greek Immigrant Aid Societies; the Industrial Removal Office; the Jewish Agricultural Aid Society; the National Council Jewish Women; the Jewish Chautauqua, etc.

Made addresses at different places on the general problem of Immigration, with special reference to what the people of the West and South might do to aid in the distribution of immigration.

Conducted an employment bureau for helping Jewish communities to find workers for their philanthropic institutions.

Inspired articles in papers, printed in foreign languages, about the duty of the foreign peoples living in America to the newcomers of their respective races.

Delivered courses of lectures on Immigration at the School of Philanthropy in New York, also short courses of lectures in the Schools of Philanthropy in Boston, Chicago, and St. Louis.

VII

THE MAKING OF AMERICANS

(A Paper read before New York State Conference of Charities, Nov. 19, 1903.)

To him who would consider the problem of the making of Americans, there is no saner point of departure than that of asking the immigrant, "What does America mean to you?" The traveler who visits Eastern or Southern Europe, whether it be Italy or Roumania, Galicia or Western Russia, will realize and perhaps can then only realize the meaning which that eastern world has given to the word "America." In the land of persecution he hears of America as the land that is free. In the land of despotism and militarism and police surveillance, he hears of America as the land where the spirit as well as the body is free. If he visits a land where the heavy scourge of famine has fallen, he hears of America as the land of plenty and prosperity. . . . Whatever evils, economic, moral, political, or even religious, he finds in Eastern Europe, there also he finds the deep-seated faith akin to that of the ancient Greeks, that in the "land beyond the ocean" none of these prevail. What the old, who, with the eyes of faith see beyond the grave in the hereafter, the young, with eyes still fixed on life, see in America.

I have dwelt on this phase of the immigrant because I believe that he who would make Americans, must not go down to the barge office with good intentions alone, but must accost the stranger with an understanding of what he expects America to be, that he may interpret to him, the real spirit of the land to which he comes, and not leave him blindly to grope for the real meaning, so that the more outward forms, the strangeness, difference of customs, may not shatter the man's illusions, or drive him back into himself to live east of the Bowery, a life not of an American, but of an Oriental. Nor let anyone fancy this impractical idealism, if thousands and thousands who, having come to this shore unwelcomed and unbefriended, have written over the entrance door a proverb unfortunately persisting, not Dante's words, "Abandon all hope, ye who enter here," but of a curse on Columbus for first opening the door to the Western World.

What then is the actual experience of the immigrant, or rather of the American, to be? For by my very title I have accepted the curse as an American. Let us take the individual case of an immigrant. He comes say from Roumania or Russia. Discontent, unsatisfied ideals, actual persecution, a thousand other circumstances have led him to make that final decision, which separates him forever, perhaps, from his old life. The decision is made, he says farewell to his friends, to his parents whom he may never expect to see again, strong in hope but weak in heart, torn with conflicting emotions, he sets his back forever on all that has meant life for him. Crowded railroad trains, strange faces, strange experiences, actual privation in many cases, break perhaps in part the burden of grief, but the one consoling thought lies in the future. Through the weary nights and the crowded steerage, the discomforts of the ocean passage, he almost hibernates to awake one morning when going on the deck, to see at last, not New York or Boston, but the "Promise Land."

The first thought of this pilgrim as he beholds the buildings and the wharves of the American shore, is a passionate eagerness to set his foot actually on American soil. The steamer slows down, glides up to its dock, the gang planks are run out and he beholds passengers rushing down the gangway to be met by eager friends. Here some mysterious discipline suddenly lays hand on him and in the rush of his first bitter disappointment, he learns that he is not yet an American, like the fortunate ones above him, but must wait. And so sitting on his few possessions, mournfully bewildered, he waits. Presently loud voices, brass buttons and blue uniforms break in upon his consciousness, and he and his neighbors in one mad rush, are driven on a little puffing tender, crowding on the docks like live stock on a cattle car. He is lost now. Everything that happens hereafter is only an addition to the mental confusion in which he finds himself. The steamer carries him to Ellis Island. Once more the blue-coated drivers herd the cattle, and with the crowd, jarred, pounded, banged, he finds himself in a long bare hall, where iron gates and iron bars rouse his suspicion and excite his fear. America to him was first of all freedom and first of all in America he finds himself set round with iron bars. Then comes the physical examination. Perhaps he left the old world to avoid service in the army. "Am I now to be forced into military life?" is the thought which comes irresistibly to his mind. The examination is past. A long line forms, while brusque, rough-voiced officials, whom he speedily recognizes as the blood relations of his old home officials, set the line in motion toward a desk. There sits a scowling, horrid man—another official, of course. By this time America has become nothing but a world of officials. With the air of an "uriadnick" of the old world, the police sergeant questions his pedigree, as if he had applied for a passport. Terrified, embarrassed, in halting phrases, he makes his answers trip in his cross-questions; and at last, driven through a narrow passage, enters another room and sees beyond more iron bars, hundreds waiting for their friends, recognizes perhaps among them those who are waiting to welcome him. Anywhere along the line, he may fail to satisfy the inquiries of the officials and be remanded like a prisoner, to suit further examination by a Board of Inquiry, and last of all, unhappily, deportation. At last on American soil, amazed, undecided, at a loss as to his next step, a burly blue-coat lays a sturdy arm upon him, gruffly shouts "Move on!" and projects him through the last and into the America of his dreams, and a vast, vociferous crowd, made up alike of bunco steerers, lodging house fakirs and every other kind of crook, surround him, and bewildered and lost, he begins the process I have termed "The Making of an American."

But it is not merely a question of a place of abode; it is an economic question; for, first of all, the immigrant relegates himself to the economic life to live. His first difficulty is a mere financial one. At home, were he a Hebrew, particularly, a great racial persecution weighed on him, but the very weight united all his race and the poorest in the community of the "Pale of the Jewish settlement" was assured of the help of the greatest. He awakes in America to find that the absence of that persecution has deprived him of the presence of that assistance. Economically he is alone. He must live and prosper or starve and suffer. As a result of himself, he is not a member of a community, but an individual in space. This is his first difficulty. With a pushcart, a soda stand, a sweat shop, or what not, he staggers along, bearing the weight of a system he does not understand, but from its very lively effects upon him, he loathes it. He has exchanged economic liberty for personal liberty, but privation and want have taken the place of religious persecution; and he suffers—and suffering, he cries out within himself, "Why?" And this question brings us to the difficulty.

We are accustomed to say roughly and accurately, that nations work out for themselves various national spirits or philosophies; as a result of centuries of national existence, that the traditions of each race make for each a separate national life. The American that we are to make is then in reality the product and the part of the nation and national spirit from which he came. Suppose him to have been a Russian Hebrew, for I speak of that people which I know best. His philosophy is the philosophy of submission, the philosophy of sadness, the product of centuries of persecution, and the philosophy of the race and religion which possess the longest, strongest, and most unbroken line of tradition. The immigrant confronts a new philosophy and a new tradition, for who shall say that America to-day is not a country of traditions as it is a country of history. A century ago a million immigrants added in one year to the population of this country, and last year they would have added one-sixth to the total population of the country and that one-sixth might have contributed no inconsiderable share to the making of America, which was the problem then; but with one-eightieth to-day, the problem becomes the "Making of Americans." We have seen how the economic conditions of the past and present clashed, causing suffering to the immigrant. Does the philosophy of submission fall less widely of the mark in the present American age? The philosophy of to-day in America is not credited at home or abroad to be one of submission. Does the philosophy of madness find any corresponding philosophy in the teeming, bustling, exuberant buoyance of the American life of to-day? It may seem a far cry, but it should be remembered that what we are considering now is the self-made American. We are considering the problem of the immigrant making himself an American, through his efforts, before we have passed the consideration of how to make the American.

Having thus sketched in rough that succession of circumstances which result in the failure of the immigrant to become an American, it remains to propose that remedy that shall bridge the gulf of centuries, races, and nationalities, the simple bridge of education in its oldest sense, the "leading out" of the immigrant into America. The plan of which I speak is the plan we have devised and which I have personally applied in dealing with the Jews, who come from Eastern Europe. Those who work among other nationalities can, I believe, devise a similar scheme, adapted to their own problem. The first barrier which meets the Jewish immigrant is the barrier of language. In his own country, his people, living in many lands, spoke one language of their own—Yiddish. We must teach them:

1. The language of America: and this teaching the children receive in the public schools, the older people should obtain in evening classes.

2. Many come from lands where they were either deprived from citizenship, or were residents of an absolute monarchy where representative government, which, when they understand, they will realize that they are a constituent part of, and so we teach them civics. Teach them the spirit as well as the law and the history of the American Republic.

3. The Jew of Russia is forced to live in the city,

he may not till the field, his life is set within the pale of the city. To meet this, we have the Jewish Agricultural and the Jewish Industrial Removal Societies, organized to turn the Jew back once more to his ancient pursuit of agriculture, to send him to the smaller towns over the country and to break up the tradition-enforced Ghetto.

4. National holidays express national tradition, as well as recall national history. It is part of our work in the making of Americans, to make the immigrant understand and feel what a victory was won for his country at Concord and Lexington, what a deliverance was secured for his children in the Declaration of Independence, that he may feel his share in the glory of America, of which he is a part.

5. In Europe, as we have said, the necessity of military service created a philosophy of unfitness as a means of escape. In America, where it is the "survival of the fittest," physical culture plays an important part and when we are striving to make an American, we strive to make a physically strong American, and our physical culture is by no means one of the minor branches of our work.

6. Similarly, in meeting the philosophy of physical weakness, we strive also to meet the philosophy of sadness. Social life in a tenement in a crowded city falls far short even of the social life of the immigrant at home. To give him that social life, we have our roof concerts on summer nights, our entertainments, our

receptions, our dances. Community and village life are thus made possible for the tenement dweller.

7. In Europe, religion is the fundamental fact of the Jew's existence. Vaguely he hears that in America the State is separated from the Church. The younger generation, his children, separated by a gulf from their parents, grasp the phrase and not the fact of religion in American life. We meet in our system by those classes in which we teach progress to the older, and the value, the sincerity and the power of religious tradition to the younger.

8. In Eastern Europe, especially in Russia, the "ukase" is the wing which shelters the petty official. The immigrant at home believes the lowest official issues the order. Government to him means the official with whom he comes in contact, by necessity a minor one. He learns the value of bribery, the absolute necessity of corruption in all Europe. In America, he puts his old-world philosophy to work. The official who enforces the law is to him the man who invents it. The court that applies the statute, the judge who interprets it, is to him the despot who willed it. We teach him whence comes the authority of the court. We advise him in his legal difficulties. We do not litigate for him, but we help him to the proper steps.

9. There is no greater change from Eastern Europe to America than the change in the life of the women. It might be fairly termed an improper fraction, if one

tried to contrast the fractional part woman played in the foreign life and in the American. But American schools and American traditions certainly bring the woman from the nonentity to a powerful factor. If we take her from the home, in the reaction against the old semi-bondage, we tend to create a neglect of those domestic sciences, on which the American we are going to make, must finally depend. To meet this, our system embraces classes in Domestic Art and Science in practical problems of home life.

In all that our tentative system has so far dealt, we have considered private activity, not public. There remains one phase wherein the State and not the individual, in my opinion, should take a hand in the making of Americans; for education, according to every American tradition is a public, not a private affair. Public schools meet the necessities of the younger generation, but these are "born," not "made" Americans. Evening schools as they are now conducted seem to me to fall far short of the necessity. They should, in part at least, be especially adapted to the needs of the race that attends them, should teach not merely the "three R's," but should develop the latent talents of the nationalities with which they deal, and should have something of the complete science that is now used in kindergartens and which should be for larger children who are yet young in the meaning and lesson they are learning of "America."

I am presenting no system of perfection, no system of accurately determined methods, but only a few practical ways that in my own experience seem to help in the one problem for the solution of which we are working. We are not making Americans for the best good of America, that they, when they are perfectly amalgamated with that America, may themselves become not merely a receptive, but a contributory force, and in its last analysis, the "Making of Americans" must inevitably mean "The Making of America."

VIII

PREVENTIVE WORK ON THE EAST SIDE

(Address delivered at the National Conference Jewish Charities, May 24th, 1904.)

Ladies and Gentlemen: Before speaking of the "Preventive Work on the East Side," I wish to give you an idea of the character of the people of the neighborhood; to give you, so to speak, the background of the scenery. I took a census of the lower East Side, which takes in about thirty-two streets south of Houston Street and east of the Bowery, and I tried to ascertain the number of families in each house, the comparative nationalities in each house, and then the business places, the secular and the religious, and I took a census of the social, religious and educational institutions. Not to tire you with figures, I will simply give you an idea of what is to be found in this square mile.

There are five thousand and seven tenements, with sixty-four thousand two hundred and sixty-eight (64,268) families. Of these I found that six thousand four hundred and ninety-nine (6,499) persons have eighty-four different occupations. Of course, most of the people among them work outside, but judging from the amount of business carried on by people within the neighborhood, I found eighty-four different occupations; there are here, among one thousand and sixty-nine (1,069) professional people, three hundred and sixty-one (361) teachers or proprietors of Hebrew schools.

There are in this particular section of this city as many as three hundred and six (306) synagogues. There are twenty-two churches and a Mission House, which are closed all the time.

The educational centers are of the people themselves, not to speak of the Settlements. There are public schools in this neighborhood, and there is not room enough in the schools for the children, who can only attend half-time sessions.

On May 1st, 1903, there were seventy-two pleasure places, clubs of the people, literary and social.

It will interest you to know that in three hundred and six (306) synagogues, two hundred and seventy-six (276) of them are regular, only thirty are special, not counting what is done during the holidays. I find the highest seating capacity was fifteen hundred (1,500) and the lowest was seventy-six. The total number of seats in these three hundred and six synagogues amounts to seventy-one thousand and twenty-four (71,024). Now the men mostly attend the service and when they count seats they never take into consideration the juniors, the young men under sixteen years, and the women who form a very small percentage.

As to the character of the places, only twenty-five were regular synagogues, the rest while they are regular organized places of worship, yet during the week they are used for different purposes. Thirty-seven are used during the week for dancing purposes; seventy-seven are shops and factories; thirty-six in the rear of saloons; nineteen are halls and private places.

It may interest you to learn something about the "cheders." When I speak of the "cheder," it does not take in the religious schools of the Alliance. With three hundred and seven (307) "cheders," there are eight thousand and six hundred and sixteen (8,616) boys and three hundred and sixty-one girls. It shows that they consider the religious instruction of the girls to be not nearly so essential as of the boys. The ages of the pupils vary from eight years to eighteen years. They are all day sessions for children who are not of school age, and other children go to a part-time session, and the average income of a teacher per month is eighty dollars and yet the total amount paid out in this neighborhood for instruction amounts to ten thousand dollars ($10,000) a month or one hundred and twenty thousand dollars ($120,000) a year is paid out in this neighborhood for "cheders." I must also state that the "cheders" of the neighborhood are not supported by outsiders, but by the people of the lower East Side.

There are four theaters in this neighborhood. One of them is open on Friday, Saturday and Sunday, and the rest of the week it is always open for the performances of the societies of the neighborhood. Each house brings in at least $1,000 and any society that wants to can hire the theater, except for such an affair. Now they have four afternoons in the week, sixteen performances a week in four theaters, given by benevolent societies, lodges, unions, synagogues and sometimes private individuals, if they need to raise money and the others help along selling tickets, and in that way I say an average of $1,800 a week is raised from pleasure, and the theaters are open at least forty times a year. I think $1,000,000 is being raised by the people of this neighborhood to ameliorate the condition of the people who have not had the advantages of an education.

After having given you the background of this neighborhood, I wish to say something about what is being done in a more or less organized way by the Settlements of the neighborhood and by the Educational Alliance which deals particularly with the Jews of that locality. There are quite a number of Settlements here on the lower East Side, foremost among them being the University Settlement, the College Settlement, the Corning Clark Memorial Building, the Music Settlement and others, and there are quite a number who will show you what these Settlements are doing on the East Side. They are not administering charity; they are doing preventive work, and this is done in various ways.

Most of the people of the neighborhood who come from countries where they have no rights, do not know that they have rights even here. I have come across people who did not know that there is such a thing as compulsory education in this country; they do not know that their children are obliged to go to school, or that their children are entitled to go to school.

Two years ago we had an anti-vice crusade, and it was necessary to get evidence from the people of the neighborhood, and when some of the people came to tell me what was going on in their own tenement houses, I said, "Will you appear in the Court and testify?" They said, "Will I be allowed to do it? Will I be punished for doing it?" Many of the people do not know that they have the right to complain here. If the people are made the spoils of politicians and if professional crooks take advantage of the innocence of the people, then come the Settlements to their rescue, and through the Settlements we have more or less pure politics in the neighborhood. A great monument to the work of the Settlement across the street is the model tenement house, and right here the tenements were torn down and a park is now for the use of the people of the neighborhood. The Settlements are instrumental in starting all kinds of movements for the betterment of the neighborhood; the playgrounds, and the small parks, are the work of the Settlements. Then there is the establishment of social centers for the people, for their homes are such that it is impossible for them to enjoy social life at home. They cannot entertain visitors; they cannot meet socially, and the Settlement is a cheerful and bright place, and they come together there for social purposes.

The Educational Alliance

Now, thus, in a general way, I have given you an idea of the extensive work of the Settlements. I want to address myself particularly to the preventive work that is done for the immigrant and more especially for the Jewish immigrant, and the Educational Alliance has done much to solve this problem. The Alliance stands for the Americanization of the Jewish immigrant who may come here. The Jew may be educated and may otherwise be highly respectable, yet when he comes here to America, he will be like a newly-born child and must be looked after and introduced into American life, for he finds here conditions diametrically opposite to that which he left in his native land, civilly, socially and religiously—in fact, in every respect things are different. Unless some one who has traveled the road before him takes him by the hand and tells him of the snares and the obstacles that he will find in his way, he may sometimes for years struggle hopelessly along.

We can discuss with the Jew progressive ideas and he is responsive. Living in countries where all his energies concentrated themselves around the religious life, the synagogue was an exchange, the synagogue was his whole life, and he did not always go to the synagogue to worship, for it was considered as the general meeting place of the neighborhood. Sometimes the people discussed business or politics there, sometimes they read secular literature there, and of course more often they went there to pray. So when the immigrant comes here, he is likely to go from one extreme to another. He cannot at first understand what religious liberty is. He cannot understand that if he has the rights of a citizen, that he must also have the duties of a citizen, and all this can best be brought to him—especially to the older generation, who come here with religious tendencies—by those who have, as I said before, traveled the road before him. One of the greatest disappointments to the newly arrived Jew is to find that in America the Jews are not united as at home, where all Jews are one. When he comes to this country for the first time he discovers that there are sects among the Jews; and that there is in America a German Jew, or a Russian Jew, and in fact all sorts of Jews.

The parents at home become alarmed at the progressive ideas of America, and as a natural result they fear disintegration, and they take a step backward. I have known people who are more conservative here than on the other side, because they were afraid they would get lost as Jews. The children are very progressive, and the greatest tragedy that is being played in the homes of the Jews in America to-day, especially where the parents are foreign-born and the children are natives, is that the parents and child no longer understand one another. It sometimes happens after a residence in this country of only six months that the parent speaks one language and the children another. The child soon becomes a master of the English language. There is no family circle and the children become more progressive in their ideas, as a necessary process of evolution.

For the above reason, we have religious classes for boys and girls in the Educational Alliance. In our two branches we have as many as 3,200 registered; the girls come three times a week and the boys five times a week, and still the parents are not satisfied, for they want them to come oftener. We used to give the boys instructions twice a week, but then they would not attend, but now that we give them lessons more often, they are beginning to attend regularly. We also have certain services for the older people and for the younger children, where conservative ideas are taught. We endeavor to reconcile the heart of the parent to that of the child.

We have another new problem here in America that confronts the immigrant, especially those coming from Russia. In Russia the Jew has no rights, but when in America he discovers he has rights, he insists too much that he has rights, and as a result our courts are filled with many who have no cause to come to court. So we have started a Legal Aid Bureau here in the Alliance, not to litigate cases, but to arbitrate and aid them when they have a case in court.

Reference has already been made to some of the sad state of affairs that we have to face. In 1903 as many as 2,000 Jewish children were brought to the Juvenile Court, not always for serious offenses.

There are in this city ordinances that make it impossible for a child to move freely, and they are arrested for playing ball and for making a bonfire, and these form a large percentage of the cases.

I think I am safe in saying that never before in the whole history of the Jewish people have they ever had so many children before the courts as within the past few years in New York. It is attributable, of course, to the conditions under which the people are forced to live—the tenements, the congested districts and other conditions opposite to which they had been accustomed to in their native land.

The people of New York speak of starting a Jewish Protectory for children. Meanwhile we have a representative in court who takes hold of children who are not yet lost. Children of criminal tendencies are committed to institutions, for a child that sometimes yields to temptations may yet be saved by being properly looked after and cared for.

Preventive work is not like charity work, where we can tell at once how much money we have given out. Nor is it like a hospital where we can point to the fact that a patient has recovered. We must wait for results. But in the meantime we are doing something—we are sowing the seed.

IX

THE PEOPLE OF THE EAST SIDE BEFORE EMIGRATION AND AFTER IMMIGRATION

(*University Settlement Quarterly Review*, 1905. New York.)

The majority of the immigrants settling on the lower East Side are Jews from Eastern Europe: Russia, Galicia, Austrian Poland, Roumania and Hungary. In Russia and Roumania, the Jews not only have no rights but are systematically persecuted, politically and economically. In Russia they are at least supposed to be subjects, but in Roumania, where they have lived for centuries and have shed their blood on the battle-field for the independence of Roumania, they are considered as aliens. In Russia they are confined to what is called "the pale of Jewish settlement," which is a part of the north and south of the western provinces of Russia. But even in the pale of settlements, the Jews may reside in what the government pleases to call "cities" and not always in rural districts. Jews in Russia are not allowed to own real estate or deal in it. They are debarred from public offices and cannot be in the employ of the government. Government employment in Russia includes even common labor—such as work on railroads, employment in telegraph or telephone offices, in tobacco or liquor businesses, and in all other industries that are the monopoly of the government. In a government school Jews are charged a tuition fee. Jews are not admitted to the schools of the "dvoriani" (the gentry). In the gymnasia, there may be only five per cent. Jews, in some provinces as high as ten per cent., but never more than that, while in the universities only three per cent. may be Jews. Jews must perform military duty, but distinction is never awarded by promotion.

What is the case with the Jews in Russia is also the case with the Jews in Roumania. Whatever they do in either of these two countries, it is always as *Jews* rather than as citizens or as subjects. If a Jew wishes to travel, he must consult the map to ascertain whether it is not outside the pale of Jewish settlement. If he seeks admission to a school or to a university, he must first find out whether the percentage of Jews has not already been filled, and if he is about to start in business, he must study the code of laws to make sure that such business would be open to him as a Jew.

Restricted on account of their religion, the entire life of the Jews, intellectual, social and even economical, centers around their religion and around the synagogue—the seat of the religion. In addition to its being the house of worship, the synagogue is to them the school, the lecture, the club, the political arena, and even the product exchange. The synagogue is furthermore the only place where Jews can apply and utilize their talent. If a Jew is musical, the only opportunity open to him is to become a center in the synagogue. If he is dramatically inclined, he becomes an itinerant preacher. If he is an artist, he applies his art in drawing religious scenes to decorate a Jewish home or the synagogue. In other words, having no opportunities outside the pale of Jewish settlement, the Jew must confine himself to the limited circle of his own people. Although they have lived in these countries for a number of centuries the Jews in Russia and Roumania and also in Galicia, have not learned to speak the language of their native countries, but have a dialect of their own called "Yiddish," which is a jargon consisting mostly of old Germans with a mixture of Hebrew and provincial idiomatic expressions. The younger generation, of course, are gradually acquiring the language of the country in which they happen to live, but the older Jews still use ancient Hebrew as their literary language. All books, be they religious or secular, are written in Hebrew; newspapers, daily and weekly, are published in Hebrew, and business correspondence is likewise carried on in Hebrew.

With the exception of those who are privileged to attend schools of the government and those who indirectly come in contact with Gentiles on account of business, the Jews in Russia and Roumania very seldom meet non-Jews. As they have nothing in common with the outside world, it can easily be understood that the Jews in Russia and Roumania, especially of the older generation, do not consider themselves Russians and Roumanians.

While the Jews in Galicia enjoy equal rights with the Gentiles, yet, owing to the poverty of the country and to the prejudice that generally exists against them on the part of the people, they are at a disadvantage. As a matter of fact, since they do not struggle as hard as do the Jews in Russia and Roumania, they have no opportunity for developing their innate abilities, and are therefore of inferior intellect. Furthermore, there being no economic opportunities in Galicia, the Jews there lead a rather indolent life, fostered by a religious philosophy called "chassidism," which is a religion of fatalism and the belief in the infallibility of the "zadick" (the pious leader who is said to have the power to perform miracles).

To return to the Jews in Russia and Roumania again, according to the laws of these two countries, Jews must reside in cities only. The cities in which they reside, however, are cities in name only. As a matter of fact, the majority of the Jews in these two countries live in what we in America call towns or villages.

Factories, in our sense of the word, do not exist in the towns and villages where Jews reside. Trade and commerce are carried on in the mediæval fashion—trades according to the "meisterschaft," geselle and county "jahrmarkt." Owing to the smallness of their earnings and profits, their standard of living is not high, and their requirements are few. In Roumania, for instance, during the summer months, when there is an abundance of vegetables, one may exist on the small sum of twenty-five centimes, or in American money, five cents. The annual rent of a family of five or six does not amount to more than twenty-five roubles ($12.50) a year in Russia, or fifty francs ($10) a year in Roumania. While they are massed together in small houses and very often do not have sufficient and proper food, yet they are not deprived, as are the inhabitants of our tenement houses, of light and air.

Living as they do under a paternal form of government, they are never called upon to exercise their duties as citizens, and for this reason civic problems dealing with improved sanitary conditions, clean streets, ashes and garbage, do not concern the people. Thus, for the conditions of the Jews of Eastern Europe prior to their emigration from those countries.

One may now easily understand why the influx of Jewish immigration from Eastern Europe has of late been so large. It is not so much the wish to improve their economic conditions that induces emigration, as the desire to be free and to enjoy equal rights. When the Jews, however, come to America, and by the law of natural attraction settle in the congested districts of large cities, their struggle for existence, for the first few years at least, becomes to them more severe than it was in their native lands. In their native lands they were oppressed collectively. Here the economic pressure weighs heavily upon the individual, while within their community they enjoyed perfect freedom. Here, however, the pressure comes from within, from every individual. The conditions they find here are in every respect diametrically opposed to those under which they lived in the native lands, and the effect of the changed condition is a very trying one, indeed. In their native lands they had at least the feeling that they were martyrs for a sacred cause, and were therefore content with and even proud of their lot of misery. When things, however, look dark to them in America, they become more disappointed, for they have no political explanation of their suffering. Wherever the Jew turns he meets with disappointment. He has difficulty in finding employment, and if he gets it, it is not as a rule to his liking. He is not accustomed to our industrial system. He cannot understand our division of labor. He finds that between himself and his employer there is a wide gap. If he works in a factory he feels that he ceases to be an individual and becomes a hand, and that muscle rather than intellect will insure the permanency of his employment. In order to be his own master he prefers becoming a push cart peddler, in New York City, despite the long hours, the hardship and the uncertainty of the earnings. He is not willing to leave the large city and settle in a smaller place in "the country," as he calls it, for there he fears for his religious beliefs and practices. He fears that if he settles in a small town or village where there are not a sufficient number of Jews to form a community, he will be deprived of religious service, he will be obliged to break his Sabbath, violate the dietary laws, and above all, his child will grow up without a religious and Hebrew education. Being obliged to reside in what is called "the slums," he is not in a position to familiarize himself with the American way of living and thinking. Whatever of American life he does see is rather disappointing to him. He therefore is led to believe that there is nothing good in America, and as a result he becomes disheartened and gives up hope. He says that all is humbug in America, and consequently he trusts nobody. When he is told of American free institutions he says they do not exist here.

He argues that in America there is no liberty, but only license. Partisan politics and "bossism" make him believe there is despotism and gag-law in America. Yellow journalism makes him look upon the free press as a menace to the morals of society. Our industrial system, he maintains, which allows the woman to compete with the man, undermines the home which is the foundation of society. He also argues that the school system which makes the child apparently more progressive than the immigrant parent, widens the gap between child and parent, inasmuch as the child considers himself superior to his parent. He says that industrial conditions in America that make it possible for even a child to earn money undermine the authority of the parent over the child and loosen the family ties. The child becomes independent of the family. These are a few of the impressions that the immigrant gets of America.

If time and space had permitted I should have dwelt more at length on this phase as well as on the life of the people prior to their coming here, for, in order to be of real assistance to the immigrant, it is important that those interested in the problem of immigration should have a better knowledge of the conditions under which the immigrants lived before coming here and of their trials and tribulations after coming here. I hope, however, that in the near future I will be permitted to discuss this question still further, when I shall venture to suggest some ways of dealing with the question of immigration, which is the burning question of the day.

X

DR. BLAUSTEIN ON SETTLEMENT WORK

(*Jewish World*, New York, July 1st, 1902.)

Dr. David Blaustein, Superintendent of the Educational Alliance, in an address which he delivered on Friday, the 27th inst., on "The Development of Right Habits of Life in the Family" before the students of the summer school of the New York School of Philosophy, criticised the methods of social settlements. The members of the class, mostly young women, who either are engaged in philanthropic work or are preparing for it, listened attentively as he criticised the work with which he himself is prominently identified.

Dr. Blaustein severely condemned the generally accepted theory that those who are engaged in philanthropic and educational work amongst immigrants should bend all their efforts to the education and Americanization of the rising generation, leaving out the parents altogether. "This," he said, "only tended to widen the gap between parents and children, for it filled the children with disrespect for their parents and undermined the home life." He said further that the Settlements on a large scale were a mistake, and that smaller ones situated in the tenements themselves were preferable. In support of his contention Dr. Blaustein brought forth many instances that had come under his observation during his years of experience amongst the poor Hebrew population of the East Side.

"The family, not the individual, is the unit of society," said he. "If men could not influence family life, they might as well not do anything at all. The girl who comes to the Settlement for social or educational work is taken away from her home at the only time of the day when the family idea could be realized. Hence, there was in this work the possibility of degenerating the young women by settlement work. The tenements were often only dormitories, not homes. The settlement workers must strive to conform their work to the home life and by doing so, they must enter the homes of those amongst whom they work.

"The school life and the work in the philanthropic educational institutions are so unlike the home life, and the boys and girls spend so much time there that when they come home they become dissatisfied and do not even feel at home. The people they met in the Settlements were so unlike their own parents that they were generally brought to think that there must be something wrong with their parents.

"Respect for the parents must be taught in the Settlements. No greater harm can be done by the worker than by trying to widen the gap between parents and children. Nowhere is this done so quickly as in the

United States. To remedy this, progress must be talked to the parents and conservatism to the children. They must analyze those habits which they wished abolished, and study their value."

XI

THE CHILD OF THE IMMIGRANT

(*The American Hebrew*, New York—1905-1906.)

Dr. David Blaustein delivered an address on "The Child of the Immigrant" in Baltimore, December 12th, before the fourth annual joint public meeting of the Federated Charities of Baltimore. "The great problem in the United States," he said, "was the assimilation of the immigrant, and the problem of his organization was to aid the immigrant in this assimilation. In coming here the immigrants are at a great disadvantage because of their unfamiliarity with our institutions."

"Our task," said Dr. Blaustein, "is to take them by the hand and introduce them to American life. They witness a political campaign with an orator calling the candidate on one side a thief and a robber, and the other side returning the 'compliment.' He comes to the conclusion that both candidates are bad and no matter which is elected he has no confidence in either one. The immigrant also comes in contact with the quack physician, the shyster lawyer, the self-appointed minister, and then he says: 'In America a physician is not a physician, a lawyer is not a lawyer, a minister is not a minister.' Everything in America is humbug, and in order to get on, you must bluff. This is because when he gets here first he comes into contact with the bluffers.

"To-day," said Dr. Blaustein, "English is the language spoken on the East Side, whereas eight years ago it was rare if that tongue was heard; to-day American clothes are worn, whereas in years gone by persons used to go there out of curiosity to see the foreign dressing.

"Nowadays the immigrants are beginning to realize that they are part and parcel of this country."

In conclusion Dr. Blaustein said that in his judgment the proper education of the child of the immigrant depended whether the good and desirable classes from the Old World or the bad and undesirable classes come here.

XII

DR. BLAUSTEIN EXPLAINS IMMIGRANTS' DIFFICULTIES

(*American Hebrew*, New York, 1907-1908.)

Dr. David Blaustein gave a talk at the University Settlement on Monday afternoon on the Social Customs of the Jews.

"The first thing an immigrant Jew does when he lands in New York," said Dr. Blaustein, "is to get lost—not because of the city, but because he generally comes from a town where such things as streets with names and numbered houses are unknown. Another great surprise that he gets when he comes to this country is to find that not only *may* his children go to school, but education is here made compulsory. In Eastern Europe the Jews have very few schools of their own (except their secular institutions) and it is exceptional if they are admitted to the schools of the country.

"Another thing that the newly-arrived immigrant knows absolutely nothing about is physical culture. When I came to America I was greatly puzzled to hear the boys speak with admiration of 'General Sullivan.' I consulted dictionaries to find out the meaning of the word 'general,' and then I made inquiry as to who the national hero was. I finally discovered that the word I thought to be 'General' was 'John L.'

"I soon learned that physical strength and athletics were much thought of in America. To practice exercises in order to develop the body—that is a thing the immigrant Jew never heard of. The idea of music is also new to him. In many villages where the population numbers about six hundred families there is not such a thing as a piano there. The children never come together to sing as they do here. Theaters, too, are something that the newcomer knows little about until he lands in America, and as for balls, which the young people have so many here—they are rare indeed in the villages and towns of Eastern Europe, though you sometimes hear that 'the Count of the village had a ball.'

"As for coming in contact with their Gentile neighbors," said Dr. Blaustein, "that is something that rarely occurs in the villages of Russia. The only Gentiles that the Russian Jew knows are probably the ones who try to convert him, or oppress and massacre him, and those who demand of him his soul as well as his conscience. Is it strange, then, that they come to America with curious ideas concerning the Gentiles?

"There are some things that in coming to this country the immigrant loses, and some of them, too, make the tragedies of Jewish life in America. In the old country, at least, they keep their traditions and reverence for the aged. A child must not only obey his parents, but his older sisters and brothers as well. There, the youngest share the burden of the family, and are admitted to the family councils. There, the old and the young are one; the children are small copies of their elders. They all care about the same things. Here in America, the children have all manner of interests which the parents cannot comprehend, and this leads to their being torn apart. This is one of the tragedies of East Side life."

XIII

THE PROBLEM OF IMMIGRATION IN THE UNITED STATES

(Address delivered before the City Club of Chicago, March 27th, 1909.)

European countries have their problem of emigration and the United States has the problem of immigration. In the cabinet of the different governments of Europe they have what is called the Colonial Minister. In America we have the Secretary of Commerce and Labor, one of whose chief divisions is that of immigration. America, even though it has recently acquired a number of colonies, does not plant colonies, but receives annually hundreds of thousands of immigrants from other countries.

I do not discuss here the question of the immigration laws. Personally I believe the immigration laws are good. It depends upon how they are enforced. I want to bring to your notice a phase of the problem of immigration, which, unless you have made a special study of it, has probably never occurred to you; and that is, what should be done with the immigrant after he has been allowed to land in the United States? What shall we do for him after he has met with the requirements of the law? Shall he be allowed to drift for himself, to be exploited by people who take advantage of the conditions of the country?

What shall we do to assimilate the newcomers? In this city there are immigrants of forty different nationalities. What shall we do, then, with the large numbers of Greeks, Italians, Slavs and (even though it is an illogical classification) Jews?

What do we mean by assimilating the immigrants? When the German comes to America, he does not find here a civilization higher than the one he has left behind him in his native land; nor does the Englishman, the Frenchman, or any immigrant from a country of Western Europe. It is different, however, with the immigrants coming from countries in Eastern Europe, where the political, economic, religious and social conditions in every respect differ from those he finds here. The Russian, for instance, raised under the influence of the Greek Catholic church, has a point of view altogether different from the Western European. The immigrant from Russia and other Greek Catholic countries finds, therefore, the conditions in America, which are a further development of Western Europe under changed political conditions, very difficult to understand. When we speak of assimilating the immigrants, we must, for this reason, be clear as to the kind of immigrant we mean.

To my mind, there are two ways of solving the problem of assimilation: Self-improvement of the American, and the education of the immigrant. Both methods have been tried, but the former was found difficult

It depends on ourselves. We can more easily make the immigrant understand what America is than make the American understand what the immigrant is and how he is to be treated. We say that an immigrant should acquire a knowledge of American political institutions, but let me ask you, who are interested in good citizenship, what impressions our political institutions would make upon the immigrant who happens to come to America during a political campaign? He comes from a country where he was not allowed to think evil of the government. Within a fortnight he finds himself in a country where one may not only think against the government, but even speak and act. Can you imagine what he thinks of American politics when he watches our political sports; when he hears the speakers of one party denounce the candidate of another party; when he reads a paper in his own native tongue that denounces the candidate and the tenets of the other party? The speaker is not arrested and the paper is not stopped. He naturally thinks that whatever is said or written about the candidates of either party must be true. What, then, does he think of the entire situation?

During the Roosevelt and Parker campaign I overheard in New York a discussion between immigrants who had been listening to stump speakers. At one corner they heard a speaker advocate the Republican party; at another the Democratic party; and at a third corner one was expounding the doctrines of Socialism. The Republican speaker denounced the Democratic party, and vice-versa; while the Socialist denounced both parties. One of the immigrants turned to a friend and said, "Why, in Europe we thought that at least one man in America was good," meaning Roosevelt, "but hear what the speaker says." I ask you what did the immigrant think of Roosevelt after he was elected? What opinion did he then have of the highest officer of our country? What civic and moral influence did the method of our campaign have upon the immigrant? What will he think of America?

In most countries in Eastern Europe the people make no laws; the laws come from above in the form of ukases. Very often the laws are merely whims of a petty official, who, for a monetary consideration, changes the ukase. Since a law may be changed for a monetary consideration whenever a ukase is issued, the people settle it with the official and the ukase is revoked. The making of laws is thus a means of blackmail or graft for the government official. What will the immigrant think when he finds that in America, too, there is a system of blackmail and graft? As a rule, he must live in what is called the "slums," where the corrupt politician reigns supreme, and the worst of officials are assigned to execute laws. Like officials in Eastern Europe, the petty officials of our slums are against legal laws. Take, for instance, the Sunday law in New York City. The majority of the people in that city want to have what is called a Continental Sunday, but not so the corrupt politician and the petty official; they want to have rigid blue laws on the statutes. Of course, you can guess the reasons why. Who is mostly affected by these laws? The immigrant. What, under such conditions, should he think of our political freedom? Before leaving his native land he dreamed of a land beyond the sea where there was political freedom; but what does he find here? A political boss! He has dreamed of a free press; instead of it, he finds yellow journalism. He finds that in many respects the political conditions in America—at least as far as they affect him—are no better, if not worse, than they were in the country from which he fled.

We always say to the immigrant, "Become Americanized." I wish I could translate into words the gesture and intonation of the expression "America," as it is often used by the immigrant. It means, as one would say, "What can you expect of America?" He has a poor opinion of our government; and the district leaders are to him merely the tyrants of the people. He holds these opinions, because of his bitter experience. He never sees real America nor a genuine American citizen. The official with whom he comes in contact and the political life he sees does not—I am sorry to say—inspire him. Still, we always say to him, "Become Americanized."

Let me give you another impression of the immigrant: In Europe the people are, for instance, not so much interested in athletics as we are here, but about what kind of athletics does the immigrant hear the American people speak most? Pugilistic contests! When urging, therefore, the assimilation of the immigrants, you must first see to it that the immigrant gets the right kind of impressions about our country. The immigrant, like a child, is very impressionable. What he sees and hears when he first lands here is what he believes America to be.

If it be hard to teach the immigrant by example, then we should resort to the other method, namely, the method of education. We have to receive the immigrant and introduce him to American life; give him a proper understanding of our political institutions, of our economic conditions and our religious and social life. This can best be done by what is called the "social settlement." The schools, though they are a factor in the unification of all classes of people, cannot very well deal with the problem of immigration, inasmuch as they concern themselves mostly with the child, irrespective of race or nationality. The settlement, on the other hand, reaches the family of the immigrant; it reaches men, women and children.

We boast of our American democracy; we think that because of our democracy we stand higher than the people in Europe. We are proud of the fact that we have no classes and that we have no nobility, and that opportunities are open to all alike. But let me give you an impression of mine when I first came to America. I dreamed of democracy and of equality; but nothing impressed me so strangely in America as the fact that after I had seen a few American cities, it seemed to me as if I had seen the whole of America.

After I had moved in a few circles of society, it seemed as if I had known the whole of the American people. On the other hand, when I recently toured hastily the countries of Western Europe, I was impressed with the freshness of life caused by the frequent changes. Now, I was in Holland, now in Belgium, now in Switzerland, now in France, and so on. Every two or three hours I found myself in a new country, saw a different people, different costumes indicating different conditions, and, so to speak, different worlds. The question occurred to me, as to which of the two continents —Europe or America—is more interesting. Is it better to travel across a continent from coast to coast, through a sameness of conditions, or across a continent of frequent changes? Do we understand by the Americanization of the foreigner that we are to assimilate him with our body politic, without any regard for his racial and national characteristics, or do we understand by it that we are to educate him to a proper knowledge of America while letting him develop and work out his salvation on ethnological lines, in accordance with his early training and natural instincts?

This problem was presented to me in New York City when some ten years ago I took up there the work of social service in the interest of a people whose nature and character I was supposed to know best—namely, the Jewish people. Friends advised me not to have Jews as co-workers. The Jews in Eastern Europe, especially in Russia, have always lived among themselves in what is called the pale or Jewish settlement, and have never associated with non-Jews or Christians. Now that they are in America, said my friends, let the Jews come more in contact with the non-Jews, so that they will learn to know them better, and no longer associate the non-Jews, as they naturally did in Russia, with persecution, injustice, cruelty and massacres. Let them in this country come in friendly and social contact with non-Jews. A similar suggestion was made to me in regard to the education of the immigrant women from Eastern Europe. In those countries the woman still occupies an inferior position. My friends, therefore, advised me to pay more attention to the education of immigrant women than men. But I did not deem it proper to cut the Jew suddenly off from his past, or to educate the woman in a way that should transform her into what might be called a new being, giving her a new conception of the position of the woman in the home. The Jewish people have for centuries had no opportunity for self-expression. Now that they are in a free country, their education—to become Americans in the true sense of the word—must be so planned and carried on that they may acquire all that is good in the American without losing any of their inherent moral and spiritual force. In lands of oppression, the Jews did not care to know the language of the country in which they lived; the Jews who have lived in Russia for over a thousand years have practically not yet learned to speak the language of that country; they speak Yiddish. As they have always lived among themselves, in what is called the pale or Jewish settlement, there was no necessity for them to learn the language of the oppressor. The first step towards the Americanization of the Jew must be to teach him the language of his new country of adoption.

In the past, the Jewish people made large contributions to the world's civilization. Persecutions, however, after a certain degree weakened the great activity of the Jew. Now that they are in the land of liberty, let them have an opportunity for self-expression. This, however, they will not have, if they are led entirely to forget their past and to give up the ideas and ideals for which they have from time immemorial been martyrs.

Some time ago I had a talk with an Italian gentleman who was interested in the education of Italian immigrants. He said the Italians were not so responsive in matters of education as the Jews. Though I do not know the Italians very well, yet I told him that he was mistaken in his own people, as far as the Americanization of the Italian is concerned. I am of the opinion that education *per se* is not so essential for the Americanization of the foreigner as the development of patriotism and love of liberty. Every ship bearing immigrants brings good citizens to America; they are a new generation of Pilgrim Fathers. The majority come here—not so much for better economic opportunities, as through an unwillingness to stand political oppression or religious persecution. Even though some of the immigrants may not be educated at all, they bring with them the germ of true American citizenship. They are dissatisfied with conditions in their native land; and dissatisfaction with unjust and inhuman conditions is the first step towards a higher civilization.

As I said before, the assimilation of the immigrant can best be effected by the social settlement. Let each nationality have a social center of its own. Let the Italian have his; let the Greek, the Slav, the Jew, the Syrian, etc., have each his own social centers. The general policy of all centers, of course, should be American, with special reference to the needs of each. The work, however, should not be done by church settlements, for churches unfortunately separate people more than they unite.

The social setlement, with workers of the same nationality, and familiar with the same traditions of the immigrant, but themselves of American education and culture, can best appeal to the immigrant, educate him to a better understanding and appreciation of American institutions, and bring out the best that is in him, the good traits inherited from his race. The process of blending the different races, which I think is the mission of the American nation—this, too, should be left to the social settlement. The settlements should bring immigrants together in social and other ways. Through what are called inter-settlement activities, immigrants should learn to know each other better; they should, to use a common expression, rub against each other, have their ideas clash in the arena of debate, and their physical strength measured through wholesome and healthy athletic contests. They will then learn not to keep aloof from one another.

We should not be impatient for results. Before bringing the immigrant into closer contact with native Americans, which, as I said before, is not always of great moral benefit to him, we should first allow him to pass through a stage of social evolution that would enable him to find his way in the labyrinth of his new life, and finally find himself in his new country of adoption. Then the different nationalities, of different traditions, such as the Greeks, the Italians, the Jews, the Syrians and Scandinavians, will work out their respective salvations and mutually influence one another for the better. It will depend, of course, upon how the American treats the foreign colonies in the different cities throughout the land. My own observation has been that the greatest obstacle in the way of the assimilation of the immigrant is our government itself, as expressed through the corrupt politician —the district leader, as he is called in New York— and the lowest of government officials with whom the immigrant first comes in contact.

The street cleaning department in New York, for instance, puts its best and ablest men on Fifth Avenue, and the worst and most inefficient on the lower East Side, the quarter of the immigrants. The people on Fifth Avenue who know their rights can always get what is due them as citizens; but the people on the lower East Side do not know their rights and cannot get them. The same is the case with the police; the best men on the force are assigned to what is called in New York "the up-town," while the grafter goes to the down-town and the East Side. Very often this is the case even with the schools. Experienced and cultured teachers are placed in schools up-town, while inexperienced—and what is more—teachers without knowledge of, and sympathy with, the immigrant, are placed in schools in the East Side districts.

All this the poor and unfortunate immigrant gets in addition to the troubles that come to him from people who pretend to be his friends and advisers, such as the self-appointed leader and teacher, the fake musician, the crude artist, the pettifogging lawyers, and the quack physicians—everybody exploiting him until he becomes disgusted and curses the day Columbus discovered America.

Because the immigrant, as a rule, comes from countries where he did not enjoy the blessings of liberty, he cannot at first associate liberty with law; but it does not take long—at the utmost five years—for him to become a loyal and law-abiding citizen. When he learns to know America as it is, he drops all his "isms," which to those who do not understand the immigrant appear to be anarchism.

No American citizen should remain indifferent to this phase of civics peculiar to America; no American citizen should leave this most important problem to be coped with by a few "professional makers of Americans." We should remember that annually for the past ten years nearly three-quarters of a million immigrants have sought refuge on our free shores. How to assimilate them should be our constant concern.

XIV

STATUS OF THE JEWS IN RUSSIA

(Address delivered in Boston, Mass.—April 3rd, 1911, auspices Council of Jewish Women.—Dr. Chas. Eliot of Harvard, Dr. Thomas Van Ness and Dr. David Blaustein being the principal speakers.)

There are 5,000,000 Jews in Russia. Their legal status is according to the section of the country in which they reside and also according to their belief as Jews. The Karaites, a sect of the Jews who do not follow the teachings of the Talmud, enjoy full rights; so do the Jews called the Mountaineers in the Caucasus, but the Mountaineers do not enjoy equal rights if they are followers of the Talmud. The status of the Jews in Poland differs from the status of the Jews of the Lithuanian provinces. The Jews in Poland have certain rights which the Jews in Lithuania do not enjoy.

The Jews in Russia, while treated like all sects in Russia, not belonging to the Greek Orthodox church, are subject to special restrictive laws appertaining to them as Jews. The part of the Russian code of laws that deals with the rights of the people always contains the well-known phrase, "except the Jews"; that is, whenever a so-called concession is made by the government to the people it is emphasized that the concession does not apply to the Jews.

All told, there are about 1,000 laws appertaining to the Jews in Russia. None of the laws, however, deals with their rights, but always with their duties and with the rights denied to them; in other words, all the laws appertaining to the Jews are prohibitory—such as occupations in which they may not engage, parts of Russia in which they may not reside, offices they may not hold, schools they may not attend, etc.

The government deals with the Jews as a class, and the individual shares in the burden of the class. The teaching of a Hebrew school requires a license as does the keeping of a saloon. In the eyes of the petty official, who is the interpreter of the Russian law, teaching Hebrew without a license and keeping a saloon without a license are crimes of equal degree.

The Jews have all the duties of the Russian subjects, but none of their rights. Like any other Russian, the Jew may serve in the army, but no matter how much he may distinguish himself, he is never promoted. He pays taxes, but his child cannot enjoy the privileges of whatever education the Russian government provides for the people.

In what are called in Russia public schools, Jewish students pay a double tuition fee. In the intermediary schools only a certain percentage of Jewish students, varying from 10 to 15 per cent., according to the section of the pale, may attend; while in the universities and professional schools only 3 per cent. of the students may be Jews.

Though the Jews are persecuted and discriminated against because of their religion, the government does not recognize the spiritual representative of the Jewish community, but has instead crown rabbis, who represent the government in matters appertaining to the Jews. The crown rabbi need not necessarily be a learned Jew.

He is appointed by the government irrespective of his knowledge of the Jewish law. His most important duty is to keep the vital statistics and to hold religious services in the synagogue on holidays in connection with affairs in the royal family, such as birthdays, deaths, etc.

THE PALE OF THE JEWISH SETTLEMENT

The restriction of the Jews in Russia is chiefly manifested by the law known as Pale of the Jewish settlement. There are about 6,000,000 Jews in Russia, and out of the 86 or so provinces of Russia, only 15, in northwestern and southwestern Russia, are open to the Jews, and even there only in what the government is pleased to call cities, but not in the rural districts. When we hear that Russia is expelling the Jews, it does not mean that it is driving them out of the country altogether.

As a matter of fact, no one can leave Russia without permission, and a Jew, like any other Russian subject, if he wishes to leave Russia, must either pay the high price for a passport to travel abroad, or if he has not the means, or for some reason or other, especially political, cannot procure such passport, must, in order to get away from Russia, bribe government officials.

The leaving of Russia is one of the greatest sources of graft for the government officials, and because of this they put obstacles in the way of all Russian subjects, but especially Jews desirous of leaving Russia. The expression, "Russia Expelling the Jews," therefore, does not mean driving them out of the country, but driving them from the places outside of the "pale" back into the "pale."

HOW JEWS MAY LIVE OUTSIDE THE PALE

Jews who have served in the army during the time of Nicholas I and have spent 25 years in active service are allowed to live outside of the pale.

Graduates of universities, merchants of the first gild paying a license of 1,500 rubles per annum (this only after he has paid his license for five years in succession while yet living in the pale); tradesmen working at a trade are likewise allowed to reside outside of the pale, but always subject to the whim and caprice of the governor of the province and even of petty officials; children of merchants of the first gild have the right of residence of the pale—daughters until they are married and sons until they are 21 years of age.

Siberia is one of the provinces where Jews may not reside. They are to be found there, however, when serving a sentence for political or other crime (mostly political), but as soon as the term expires they must leave Siberia and go back to the pale.

A Jewish woman leading an immoral life may reside in any part of Russia, but when the police find out that she is moral she is driven back to the pale.

A Jewish young woman prominent in Jewish circles, desirous of pursuing a course of study in a higher school for girls, in order to get the right of residence in St. Petersburg, obtained from the government what is called a yellow ticket—that is, a license for living an immoral life.

By this means she acquired the right of residence and was consequently admitted to the school, but when the police found that she was leading a moral life she was promptly expelled. The school authorities did not know in which way the young woman obtained the right of residence. They admitted her to the school merely upon the certificate of the police that she had a right to reside in St. Petersburg.

A similar case occurred with a prominent Jewish young woman in Moscow. When it was found that she was moral, she was, upon the order of Prince Sergius, the uncle of the czar, governor-general of Moscow, expelled from Moscow.

Although Jews may not reside outside of the pale, it is a matter of fact that nearly a million Jews who have not the right of residence reside outside of the pale. This so-called right of residence is obtained by bribing the governor or an inferior official in authority.

It is a well known fact that whenever the governor of a state outside of the pale is in need of money he begins to enforce the law of the pale.

This explains why all the governors have unanimously replied that it would not be advisable to open more provinces to Jews, in reply to a circular letter sent to them in regard to this by the minister of the interior. It is said that the governor of Moscow makes from a half million to one million rubles a year from the bribes he receives from Jews for letting them reside in that city.

THE MAY LAWS

The restrictive laws against the Jews are summed up in what are known in Russia as the May Laws, enacted May 3, 1883, by the Prime Minister Ignatief. After the first massacre of the Jews in Southern Russia, in 1882, these laws were enacted apparently as a precautionary measure to protect the Jews against the mobs, but it is this code of laws that makes the life of the Jews in Russia so miserable.

The law that the Jew may not live in rural districts and may not own or even lease land is a part of the May law; so are the laws appertaining to the percentage of Jews in schools. Although the pale was instituted at the time of the division of Poland and the annexation of Poland by Russia in the latter part of the 18th century, the law of the pale was not strictly enforced—especially was it not enforced during the reign of Alexander II, but the May laws reëmphasized the law of the pale, which has ever since been rigidly enforced.

Merchants of the first gild may live outside the pale only in the city where they are registered as such. They may, however, visit other places outside the pale for a period not exceeding six months. Merchants of the second gild, paying a license of 800 rubles a year, may visit places outside the pale once a year for a period of two months, or they may send their clerks in lieu of themselves.

Any Jew may reside temporarily outside of the pale for a period of six weeks in connection with legal matters. For instance, to take possession of inherited property, which property, however, he must sell within six months after taking possession of same. This may be the case with a Jew whose parent has had the right of residence outside the pale.

Graduates of middle schools may reside outside the pale if they continue studying in the higher schools of the government (provided they are admitted). Young men under 18 years may learn a trade outside the pale until the expiration of their apprenticeship.

MOTIVE OF PERSECUTION IN RUSSIA

The mobs are incited against them by religious prejudices, but in reality, however, it is because of the political and economic conditions of Russia.

The Jew is, so to speak, the lightning rod of the government. Of late the Jew has been persecuted by the government because of the active part he has been taking in the revolution. The day after the constitution of Russia was proclaimed horrible massacres of the Jews took place in different parts of Russia. The so-called "Black Hundred," the Russian patriots(?), believed that if it were not for the Jewish agitation the czar would not have been forced to grant the people of Russia a constitution; therefore the granting of the constitution was followed by many massacres of the Jews.

On account of the unjust and unbearable political conditions the economic conditions of Russia are naturally bad; here again the Jew is made the scapegoat. He is made responsible for the poverty and starvation of the peasantry and other classes of the people of Russia. This is another cause for the massacre of the Jews in Russia. The masses are inclined to pour out their wrath upon the Jews.

THE JEWS IN THE RECENT REVOLUTION

The government was right in accusing the Jews of being the leaders in the revolution. While the Jewish population in Russia is about 4 per cent., their quota to the revolutionary party was, according to statements made by people who have made a study of the part the Jews took in the Russian revolution, from 50 to 60 per cent.

The Maccabean blood arose in the Jew in the struggle of the Russian people for liberty, and the Jewish young people have made the greatest of sacrifices for what they considered a holy cause. The Jewish youth in Russia have, during the revolution, abandoned their Judaism and have thrown themselves, heart and soul, into the battle for liberty.

THE DUMA

Even the duma has not brought any relief to the Jews. The duma merely does what is dictated from above. It passes laws against the Jews, the government ratifies them. If not, the government takes matters into its own hands and acts according to what is called in Russia "in administrative measure."

When, in October, 1905, the constitution was granted to the people of Russia, the famous clause, "except the Jews," was not included in the constitution, and the members of the duma are all the time discussing the meaning of the omission. The more liberal ones among them take it to be a complete emancipation of the Jews in Russia, but the more conservative ones, especially those of the "Black Hundred," say that it was a matter of course that the Jews were not included in the rights granted to the people of Russia by the "apology" of a constitution.

ECONOMIC STATUS OF THE JEWS IN RUSSIA

Being deprived of all right, and being confined to the pale, the Jew naturally has no opportunities for earning a livelihood; yet in spite of all this they are to be found in all walks of life and under the circumstances are doing well, the largest Jewish emigration from Russia notwithstanding.

It is not the poverty, although there is a great deal of poverty among them, that makes the Jews leave Russia, but more the fact that they cannot give their children an education.

The census of 1906 shows that as many as 100,000 Jews are engaged in unskilled labor; 100,000 is a large number indeed.

The census gives the following figures in regard to the different kinds of unskilled laborers among the Jews:

Agricultural labor (in 1901)	12,000
Cab men	13,250
Diggers and stone breakers	2,980
Longshoremen and carriers	32,528
Lumbermen	4,200
River men	3,113
Teamsters	18,819
Water carriers	5,270
Not classified	326

Although Jews are not allowed to live outside of the pale, nevertheless, whenever new territory is to be opened up for development the government closes an eye and lets the Jews reside there without molestation.

Anton Rubinstein, the musician; Chwolson, the great Oriental scholar; Feldman, the pioneer in the study of hypnotism; Constantine Shapiro, the lyricer and at the same time court photographer; R. Brand, the assistant to Count Witte, and Halprin, the inspector of the department of justice, were allowed to reside outside the pale, in fact, even were invited to go there; in other words, whenever the Jew is wanted, he is welcome to come into Russia.

THE JEW IN AGRICULTURE

At present Jews are forbidden to acquire, hold under mortgage or lease realty in any of the following localities: (1) Outside of the cities and towns within the pale; (2) in 9 of the western provinces of the pale, even within cities and towns. There are, however, about 20,000 Jewish farmers in the province of Cheron in Southern Russia near the Caspian Sea. They are the descendants of the colonists settled by Nicholas I in 1835.

When they were first settled certain rights, and even privileges, were granted them, but since their rights, not to speak of privileges, were taken away they are being treated like all the other Jews in the different parts of Russia. They can no longer exist even as farmers.

It is to be expected that the Jewish farmers in America in the near future will come from these farmers in Southern Russia near the Caspian Sea, who in time will be compelled, like the rest of the Jews, to leave Russia.

In spite of the fact that the schools are not open to them, yet the Jews are the more educated ones among the different Russian peoples.

They conduct a large number of private schools, the teachers of which pay licenses; especially do they support a large number of Hebrew schools, known as the Cheder, for the exclusive study of the Hebrew language, the Talmud, Hebrew literature, history, etc.

The census of 1906 shows that there were in Russia as many as 7,385 Chadarim registered, for which the teachers paid licenses, but there were many more not registered, and probably allowed to exist by bribing the government officials.

INSTANCES OF DISCRIMINATION

If a Jewish young man does not report in time for military service, the family has to pay a fine of 300 rubles. Moneys collected in the form of taxes from the Jews are used for furthering the interest of the Greek Orthodox church and for the payment of officials set over Jews to enforce unjust and cruel laws against them.

The taxes collected from the Jews, and known as the Korobka, supposed to be used for Jewish communal institutions, such as the maintenance of synagogues and payment of the salaries of the rabbis, both the spiritual rabbi representing the people, and the crown rabbi representing the government, are very often used by the government for building Greek Orthodox churches or schools, to which Jews are not admitted.

When the Russian government granted the Jews permission to open a rabinical seminary it was under condition that a director of that seminary should not be a Jew, and finally compromised by putting an apostate Jew at the head of that seminary.

The Jews are not allowed to hold meetings where Yiddish or Hebrew and not Russian is spoken, for fear that the speakers may say something against the government.

The Jews of Moscow were given permission to erect a synagogue, but never got permission to open the synagogue.

The duma has recently passed a resolution allowing the different peoples of Russia to have elementary schools of their own where even the subjects may be taught in the language of their particular race or nationality.

Since the constitution does not say "except the Jews," the Jews were as a matter of course likewise allowed to open up schools of their own where they might teach in their own language. There was, however, one clause, in the law, which made it impossible for the Jew to open such schools, namely, that teachers must be members of the Greek Orthodox church.

Baron Ginsburg of St. Petersburg was recently granted permission to open a Hebrew academy. The academy was erected and equipped, but when it came to the opening none of the teachers engaged by the Baron, nor the pupils who applied for admission, could receive the right of residence in St. Petersburg.

Mr. Brainin, who a few years ago paid a visit to this country, and has recently become a resident of this country, received permission from the Russian government to edit a paper in St. Petersburg, but was not given the right of residence in St. Petersburg, which is a long distance from the pale of Jewish settlement.

The ridiculousness of the idea of restricting the Jews to the pale and of treating them always in accordance with their percentage, was emphasized when a few years ago Jews were given permission to hire cottages for the summer in places outside the pale, and the question arose whether the cattle belonging to them might likewise enjoy the privilege of grazing outside the pale. The decision was that only a certain percentage of Jewish cattle might feed outside the pale. (*Boston Globe*, April, 1911.)

XV

THE SITUATION OF THE JEWS IN AMERICA

The Jews were among the early settlers in America. Among the men who came with Columbus were a few Jews. Legend has it that the first man who put foot on American soil was a Jew, named Lopez. The Jew took a great part in the war of independence, and also in the Civil War. Yet the Jews in America were a small minority, and but a small fraction of the Jews of the world, and therefore, at first there were no Jewish problems in America, and their life had no effect upon the life of the Jew in other countries.

It is, however, different now. Since 1882, when the first massacres of the Jews in Russia occurred, there have come to America not less than one and one-half million Jews. At least ten per cent. of all the Jews in the world are now in America. It may be safely said that New York City alone, with its population of about one million Jews, is to-day the heart of the Jews all over the world. There is not a Jewish family in the world that does not have at least one member in New York City, or somewhere in America. The constant correspondence that is carried on between the Jews in this country with the Jews of Europe, Asia, Africa and Australia, has a great effect upon the life of the Jews in the various countries, and probably indirectly affects also the countries in which the Jews live. Therefore, when we wish to speak of the future of the Jew, we must have a clear understanding of the Jew in America, for he is the pulse of the Jews of other countries.

Until the Jews had come in large numbers to America, they struggled as Jews; but the outward form of the struggle was not as to how they should maintain themselves as Jews, but rather as to how they should maintain themselves physically. Morally, the existence of the Jew was always secure. All dealings he had with the governments of the respective countries in which he lived were in regard to concessions to be given to him as a Jew, so he should be able to exist physically.

It is different, however, in America. Here, the Jew is the equal of the rest. If there is prosperity in the country, he has his share of the prosperity; and if there is economic depression, he is affected by that depression the same as the rest of the people. His struggle in America is more a moral one. The question is, what should the Jew in America do, so that he can remain a Jew? The economic and the social conditions, and the free political institutions which are the blessings of this country, affect the Jew in a way which very often make it impossible for him to live up to his traditions and to the dictates of his religion. Take, for instance, the Sabbath. In Russia, where more than six million Jews reside in small towns and villages, there is no Sabbath question. If one should dare in a little town in Russia keep his place of business open on the Sabbath, he would probably have to close it the rest of the week. It is different, however, in America. Here, if he wishes to preserve the Sabbath, he has to make the greatest economic sacrifices, and against his will he must settle in ghettos that have more or less a Jewish environment.

The study of the Hebrew language was heretofore the only means for the preservation of the Jews as a unit, and without it they could not exist, even in the countries of the Diaspora. Hebrew was at least the literary language, and very often even the business language. In America, the Jew, because he is not in need of a language of his own, so as to be able to communicate with his fellow Jews without being overheard by his enemy, the non-Jew, does not find Hebrew an absolute necessity. In fact, circumstances compel him to study the vernacular. Therefore, his assimilating with other people in speech is another obstacle in the Jew's way of preserving his Jewish identity.

From times immemorial, the Jew has made the greatest sacrifices for the Hebrew education of his children, and if he was excluded from the public schools in the lands of persecution, he turned that curse into a blessing; for the child spent most of its time in the Hebrew school. The great blessing of the public school system in America, which entitles each child to a free education, makes the Jew the more unready to give his child a Hebrew education.

In whichever way the Jew turns in America, he finds that as an economic being he fares better in this than in any other country; but as a religious being, as a Jew, he is at a great disadvantage. Just as he cannot observe the Sabbath, or give his child a religious education, so can he not observe the traditional dietary laws, nor is the synagogue any more the center of his religious and moral life.

The conditions in America have created for the Jew new problems that never before in history was he called upon to battle with. Here are a few of the problems:

The struggle between capital and labor has to the Jew in America a different meaning than what it has to other people. While this struggle has practically been going on for ages, the Jew before coming to America had never been affected by it. There was no Jewish labor class.

Since the Jew has been drawn into this greatest of battles, he has, owing to his innate sense of justice and righteousness, become more involved than the people of other nationalities. On the other hand, the religious life of the Jew has been sadly affected. Since trade unionism takes no cognizance of races or of religious affiliations, it has made out of the Jew a non-religious being, and often a non-moral being.

Never before in the history of the world did the Jew contribute towards the criminal classes as he has done since coming here. During the year 1909, as many as three thousand Jewish children were brought before the Juvenile Court. True, it was not because of very serious offenses; many being under the vagrancy law. Yet it is unprecedented that such a large number of Jewish children should be brought before a court of justice.

Within the past twenty-five years the Jew has become, so to say, "dejudaized." There is gambling among the Jews; there are family scandals; there is an increase of wife desertion among them. We hear but too often of the Jew committing suicide, which, it may be said, was unknown until one generation ago. The social evil has spread largely among the Jews. All this—so far as the morals of the Jew are concerned.

The Jew also begins to show symptoms of physical degeneracy. It used to be said of the Jew that he developed his heart and mind at the expense of his body; and this was given as an explanation of his low physical vitality. Yet the Jew was known for his longevity and his immunity from many physical ailments, especially tuberculosis. The establishment of the two National Consumptives' hospitals and the many similar institutions throughout the country are proof that the Jew, like the rest of the people of America, is affected by the white plague.

Until recently, it was understood by the whole world, and the Jew himself felt it so, that the Jews all over the world were one. There was no division between so-called reformed and orthodox Jews. There was certainly no division between rich and poor Jews. There was no division as to what countries the Jew lived in. However, since he has come to this country, he has been divided into many camps. There are Orthodox Jews; Conservative Jews; Reform Jews; Radical Jews; Religious Jews; irreligious Jews; rich Jews; poor Jews; and Jews of all nationalities, as Russian, German, Roumanian, Galician, Hungarian, Jews without number. And these various Jews are prejudiced against one another in the same way that the countries whence they came are prejudiced against one another. And the adage of "Kol Yisroel Chaverim," that is to say, that the Jews all the world over are one, no longer holds true in America. It is only a terrible calamity, like a Kishineff massacre, which can unite the Jews of all elements; otherwise, not only are they not united, but very often they fight against one another.

Viewing the Jewish situation from this standpoint, his future looks very discouraging. It looks as if the Jew is degenerating, spiritually, morally and physically. He appears to be no longer that great dreamer and idealist; but rather a gross materialist. To use the expression of an American rabbi, "The Jew no longer believes in Monotheism, but in Moneytheism." However, the close observer of the life of the Jew sees the seeds of his regeneration. The apparent disintegration of the Jew is merely the process of evolution. Many of his apparent faults of to-day are merely a mark of the transition through which he is passing now. Never before in the history of the world has he been in a position of expressing himself freely and truthfully as he can to-day in America, and the spiritual forces, which are innate in the Jewish race, will soon begin to assert themselves, and that which was denied to him in the lands of persecution will be possible for him to-day in America. The so-called mission of the Jew will become manifest in this free country.

If, because of persecution, the Jew was obliged to withdraw himself into his shell and build a fence around himself, he will in America break down these barriers. If, because of religious intolerance, he himself very often as a means of protection had to develop religious institutions of a fanatic character, he will here develop his religious life in a way that will ultimately teach his neighbors the real meaning of religious liberty. There is already an undercurrent of religiousness among the rising generation of Jews in America. True, their religion is not characterized by outward form, but their conduct is sincere and conscientious.

Zionism, which in the countries of persecution was merely a star of hope to the Jew, will in America be so interpreted and so lived up to, as not to be in conflict with the duties of the Jew toward the Jewish people here, and the people among whom he lives; that is to say, he will be a good American and at the same time a good Jew. In fact, it will make him a better American, because he will be a better Jew.

As the Jew in America will become more religious, he will free himself from all criminal tendencies, because it will be impossible for this condition to continue after the Jew has become more Jewish.

After one generation the distinction between Jews, according to nationalities, will naturally cease; they will all become American Jews, and with it will also cease the distinction as to wealth and social standing. These distinctions only exist so long as there is a distinction between foreign and native Jews, but as the Jew will grow in numbers in America, there will be only one kind of Jews, namely, American Jews; and the large number of immigrants that will continue to come will be absorbed by them. Only one more generation, and there will no longer be a division among the Jews as to language. There will be only one language prevailing among them, namely, English.

With the growth of idealism among the Jews, and with a desire to educate their children, they will begin to look upon the knowledge of Hebrew no more as a superfluous thing, but as an essential part of the education of the child.

During the Spanish period of Jewish history, despite their social and economical disadvantages, they, nevertheless, advanced to the highest stages of Hebrew culture, and so will it be in America. It is only a question of time, and a short time at that.

Many of the problems of the Jew to-day are due to the condition of the congested districts in the large cities in America in which they mostly live. Their settlements in large cities are no longer a necessity. It is a well-known fact that 90 per cent. of American Jews are from small towns and villages, and rural districts in Eastern Europe. Life in large cities, like

New York City, is actually unknown to them, and it is hard for them to accustom themselves to that life; but it is only certain conditions over which they had no control that compelled them to settle in large cities. The religious man was afraid that outside of the large city he could not live up to his religion; and the radical man was afraid that outside of the large city he would not enjoy the company of his fellow radicals. But both had to pay a big price for the privilege they thus sought to retain.

Now, however, through the efforts of Jewish philanthropists and because of many Jewish pioneers during the past twenty-five years, there are in America nearly 1,400 nuclei for Jewish settlements, and all who can read the signs of the times see already the distribution and spread of the Jews throughout the United States. And when the masses of the Jews will again be able to live in small places where they can enjoy air and sunshine, the spiritual forces of the race will begin to reassert themselves.

One question that cannot be answered is, what part the Jew will play in the struggle between capital and labor. Even this, though, bears a hopeful aspect. The innate sense of justice in the Jew, and his great love of economic righteousness will make him a great factor in the economical and industrial life. He will, so to say, lead the world in the struggle for the right distribution of the products of labor. Being a great individualist by instinct, he will not lead in industrial organizations, but will lead in achievements where individual effort counts. He will not be the great inventor in matters physical, but he will be the guide in the field of idealism. He will be great in all matters that lead to the happiness of America.

XVI

THE SCHOOLHOUSE RECREATION CENTER AS AN ATTEMPT TO AID IMMIGRANTS IN ADJUSTING THEMSELVES TO AMERICAN CONDITIONS

(Address given at the Sixth Annual Meeting of the Playground and Recreation Association of America, Cleveland, June 7th, 1912.)

We are not here to discuss the desirability or undesirability of immigration. That we leave to our representatives in Washington.

We shall concern ourselves with the question of the immigrant after he has passed the port of landing and becomes part and parcel of our nation, the future citizen of this country. What can we do for him that he shall become a blessing to the country? Those of us who are interested in the question of education in general and of the education of the immigrant in particular are inclined to think that in our efforts to Americanize the foreigner's child who attends school, we are impatient of results and sometimes the effect is contrary to our aims.

The schools as we have them are not taking into consideration that these children come from the homes of immigrants who bring to this country a different point

Assembly of Baron de Hirsch School

of view—not always the wrong one, either. We are apt to be a bit lofty about our own ideas and to give our children the impression that that which is American is good and that which is not American is not good. For this reason, in the education of the immigrant child we must teach the child so that he adapts and assimilates all that is good in American institutions and yet does not lose the good and the ideal that was brought to America by his parents.

The immigrant does not always come as the people think, to better himself only materially. He often comes for no other reason than that he has an ideal which the conditions in his native land do not permit him ever to reach, and he hopes that through American free institutions he may realize this ideal. But I shall not speak to-night about technical education or education as generally understood. We are interested in play. We are interested in playgrounds, and just there we must have in mind the parent as well as the child. For instance, in New York City, in the Italian quarter called Five Points, they teach in the evening in some rooms, English to the adults and Italian to the children—not that they expect to make all the children Italian scholars, nor merely admirers of the Italian language and fond of Italian literature, but because it is one of the means of healing the breach between the child and the parent. The child often gets an idea after he learns the English language, that there is no other language to learn in the world, and when father and mother speak Italian, he thinks it old-fashioned and to be forgotten as soon as possible. If nothing else is done but give the child an idea of how difficult it is to acquire a knowledge of the Italian language which his parents speak, it shows that that language is not to be despised. If our schools cannot afford to do this, then philanthropy supplies the demand.

When we speak of play, the first thought that comes to our mind is the play of the child. We forget, however, that by play as we understand it and teach it to the child, we widen the gap between parent and child. The whole idea of play is foreign to immigrant people —a waste of time—frivolity. I recall trying to interest intelligent men and women, educated men and women, people who had a good education on the other side, but not a good American education, in play. They pored over their books and discussed serious questions. I tried to tell them in America, people lead strenuous lives and play is a part of work just as a pause is a part of music, that one cannot do his full duty, nor justice to his work, unless he has certain hours of recreation. And after all the arguments had been gone over they decided they would indulge in the lighter things of life, after much thought and consideration started a chess club! Physical pleasure such as dancing, passive pleasure such as the concert, the drama, and informal conversation, these people thought a waste of time. They considered play in this way, and yet we take away their children from them and give them American methods of play. If there is a tragedy of play, it is the tragedy that the parents do not understand their children. When it comes to amusements we give them something not only foreign to them, but something to which they object. The Jew in Eastern Europe has for various reasons acquired an ideal of physical weakness. He must disqualify himself from serving in the army, and for that and many other reasons it is better for him to become physically weak. Then comes a massacre of the Jews. And who massacres them? The one who is superior physically, not mentally or morally. Then he comes to America, and his children, within a week after going to an American school, begin to talk about American heroes such as John L. Sullivan! He finds American people admire physical strength. He becomes so impressed with our institutions that he thinks that is all there is of America. It is necessary for us that the immigrant parent should recognize in the child the growing American citizen. He should not be led to think that America takes the child away from him. Therefore, whatever we do in our schools, we must interpret to the parents. When we teach the child that a sound body means a sound mind, the parent can not grasp it because he is used to an ideal of physical weakness.. We should not be satisfied with merely teaching the child to play. We should make an effort to have the parent familiar with what is being done for his child in the way of amusement.

One of the great difficulties is to make the immigrant understand that in America, people are not organized any more than they are in Europe. We are apt to think Germany is full of system. In reality the people are not organized there, or if they are, it is done autocratically or under protest. In America we have freedom of action, and if people get together and organize themselves it is a voluntary effort, and that is why there is more stability and soundness in American life than in German. The Europeans, especially those who come from other countries which for the last twenty-five years have given us the bulk of immigration, the Slavs, the Italians, the Jews, are going to play a prominent part in American life in the near future. They are all individualists—no greater individualists live than the Slavs. Why was the Russian revolution a failure; why are the uprisings in China and Portugal so far from successful? Because the people are individualists and cannot organize. Teachers of athletics will tell you that when they have immigrant children play teams, it is most difficult to get them to pull together. Each boy wants to make his own hit. When we come to the question of organized games for the immigrant children, and through them for their parents, we must not forget this strong characteristic of the immigrant.

Another characteristic is that the immigrant is very informal. He hates all conventionalities and formalities. He does not understand that in well regulated society and among civilized people, we cannot let people go wild and all act in accordance with their own feeling, that we must have certain laws to guide us in our relations with others. I have had the opportunity of trying to overcome this difficulty, and the best way

I have found is through drama. You will have difficulty in making the immigrant knock at the door—he does not see any necessity for it. He feels himself at home in his neighbor's house. If you said to him, "Do so and so," he would be offended. Again, he has a peculiar idea of the position of woman in society. He does not believe in privileges for women and cannot understand that American idea about the treatment of women. Tell him how to act toward a woman and he will call it out of place. But teach a child some little play and have the parents witness that, and incidentally the parents observe all the conventionalities as practiced by their own children on the stage. The parents would feel insulted if you tried to teach them by direct methods, but by teaching the children certain manners, either directly or through dramatics, you reach the parents. Whatever the child does on the stage, the parent takes for granted must be right to do. We are often concerned with the question of how we can make the immigrant know American history and understand American institutions. It is too late in life for the parent to study and often there is no opportunity for it. After all, the immigrant lives a life of his own. Have a little celebration in which the children will gladly take part, and whatever the children do, interest the parents. This is a way to teach them history. In an immigrant settlement there may be a celebration by means of pictures showing the signing of the Declaration of Independence. Parents will enjoy it and will learn a great chapter of American history. In this way I have had the pleasure of making immigrant parents understand the meaning of the celebration of Thanksgiving. My share in work among immigrants has been with the Jewish people, but human nature is the same everywhere. The Jew comes from a country where a holiday is always a religious affair, and where the national holidays are against his own principles because they are connected with a religion to which he does not subscribe. Tell him to celebrate the Thanksgiving holiday—that it is not a church holiday or a Jewish holiday—well, he cannot understand it. Again the living picture! Let his own child have a part in depicting the home life of New England families, where people travel hundreds of miles for the family reunion at Thanksgiving. He will thus get an idea of American home life.

How shall we make the immigrant realize that he will be called upon to lead a more strenuous life here, and therefore must pay more attention to his body as well as to his mind! We have gymnasiums and educate the child to the idea of health and wholesome athletics, but we forget that the parents are opposed to it and think the child is going wrong when he goes to a school or a settlement. Very often the child must steal away from home and sometimes must lie. That does not have a moral effect. We must not be impatient of results. Let us invite the parents to the school or to the settlement and let them see what is being done with their children. We must try to make the children acquainted with the ideals of the country from which the parents came. In athletics and play we cannot do this, because in the countries from which they came, athletics and games were associated only with military service. We cannot teach the child to understand the ideals of the land from which the father came by games. We must start in the right way, and just as we make a child understand the parent by studying the language and literature of the parent, so we must try to make the parent understand what is done for the child by bringing into games that which the parent knows. I always admire and favor the idea of the songs of all nations, and the games and dances of all nations. Let the parents hear the national airs of the country from which they came. Teach the parent to recognize the opportunities his child has in America through games, associating the games with that which the parent already knows.

In education it may be necessary for us, for the time being at least, to take a step backward. We should not be so impatient and hasty of results that the child turns away from the parents. There is another lesson which the parent should learn, and that is, that America has a great vocation—that is, the blending together of the different races. And it cannot be done through our churches. Let each church live up to that which is great and dear to its adherents. Let our schools teach more American ideals so that the children shall continue the big general American traditions. Parents should learn that in America we are all one. I shall never forget the impression made on me in Chicago when

I saw the games in which representatives of races and nationalities took part. We then saw that although America does separate the people, she also unites them, in spite of differences in religion and language, in customs brought from the old country. I always consider that games are a great factor in bringing a better understanding between parents and children if the parents are immigrants. Through games, the parents are made to see new ideals which otherwise they could not see. I therefore maintain that the public schools through recreation centers, and the settlements through recreation activities, contribute a great deal to bring about a happy relation between the parents, who see no future for them otherwise, and the children who otherwise would fail because they have no past.

Play is instrumental and helpful indeed in making Americans from foreigners, while at the same time serving as a check upon the native American child of a foreign family, that he may not altogether fly away from the parents. This is the last word of prophecy: that Elijah will come and will reconcile the heart of the parents with the heart of the child. The prophet could not see any greater happiness or any greater ideal than the time when the heart of the parents and the heart of the children should become one.

XVII

DISSATISFACTION IN SMALL TOWNS—LACK OF SOCIAL CENTERS

(*An interview with Dr. Blaustein, in the American Hebrew.*—1904.)

Dr. David Blaustein, Superintendent of the Educational Alliance, does not draw all his generalizations from the people of his own neighborhood. He has an analytical mind, penetrating and clear.

A few weeks ago, he determined to see at close range, some of the communities of the West and South, in order to secure a fresh impression of conditions, which, though not directly of influence on New York Jewry, in the near future will have to be reckoned with in the solution of many Jewish problems. His trip may be said to have had Boston as its base, from whence he traveled to Madison, Wisconsin, thence to Kentucky, to Alabama, Mississippi, down to New Orleans. From New Orleans he traveled north to Washington, returning to New York after an absence of six weeks. In an interview with Dr. Blaustein he gave us a few impressions of his trip. Dr. Blaustein is remarkably clear in exposition, possessing above everything else, a capacity for communicating his thoughts.

"The strongest impression made on me during my travels," said Dr. Blaustein, "was that before I had traveled far West, I was struck with the great dissatisfaction among the Jews of smaller cities. Almost everywhere I found small Jewish groups, prosperous in every outer circumstance, but hiding beneath their prosperity, was their regret for life in larger cities. The desire for more social life: the longing for more interesting, more diversified life in the large centers of population; the impression that slowly and inexorably their traditions and customs are doomed to disappear, to be replaced by alien conceptions of life:—was, in one form or the other, the general complaint of all the provincial Jews I met and conversed with.

"There can be no denial of the fact that the Jews are now undergoing a revival of interest in Jewish matters; and this is not so much a religious revival as it is one of interest in all that pertains to Jewish brotherhood which has always been the characteristic relation of Jew and Jew. As one man, whom I met and though progressive in business, expressed himself—'one cannot live by bread alone.' In spite of their prosperity, they feel the need of some social or religious center where they can live in harmony with their ideals. The Jew has always had an ideal. He may be a socialist, but even then his ideal is one of a coöperative commonwealth. He may be an individualist; his ideal then will be a superior society, where right shall be recognized without law. He may be an orthodox Jew: his ideal then is to bring up his children with knowledge of the law, in which they shall live and have their being. But what shall they do—these dwellers in humdrum cities—without social centers, without a press, without the means of communicating with their fellow beings, untouched by those waves of progress that reach the larger groups first, and finally after much buffeting, approach the outer limits of society? The Jew will not live in a provincial city with the continual sameness—eating and sleeping, eating and sleeping from day to day with no other interest in life, as is the case with many other people. He desires something more, and therefore, though his worldly possessions be assured, he finds that he would rather live within the walls of a large city, in spite of its discomforts, risking his life in the fierce competitive struggle, than live in comparative ease and somnolence in the small country towns.

"More Russian Jews expressed this longing for city life than any other class of Jews. They felt themselves beyond the pale of civilization. Even though they read the Yiddish papers eagerly, that did not bring them nearer the source of Jewish life. I did not meet any young man or young woman while traveling, natives of these small towns, who were ambitious, or striving for an education or culture. They were becoming commonplace citizens and, knowing this, their parents felt that they were unfair to their children to keep them away from opportunities.

"I spoke with one man in a Southern State, who had been sent out from New York. He was making a good living but was dissatisfied with his present surroundings. He said, 'If I were in New York, I could go to the Yiddish theaters in the evenings, hear a lecture, visit people whose conversations I enjoy, join a club or take active part in some movement; in short, after working hours, be a man! Here I have nowhere to go, no one to talk with, and nothing to do.'

"In New Orleans, proportionately, I believe, the richest Jewish community in America, I found among the Jews but one center aside from their synagogues; and that center was donated by a Zionist for a reading-room. In other places there was not even that. This, in my judgment, is a serious matter. While we are talking of the distribution of population, and taking people away from the congested centers, they are talking about returning there, where they can find other interests in life, besides that of merely making a livelihood. Something should be done to keep the spirit alive—where there are groups of people living in small communities."

XVIII

THE NEED FOR A SCHOOL CENSUS

(*The American Hebrew*, New York, 1905-1906.)

Dr. David Blaustein appeared at a hearing at the Comptroller's office on January 25th, with reference to school needs and he spoke as follows on the usefulness of a school census:

"I appeal in behalf of the immigrant children on the lower East Side. They will be greatly benefited by a school census. Every week in the year there comes into that section of the city, an average of one hundred and fifty children of school age. They mostly come from countries in Eastern Europe, where there is no compulsory education. Their parents are in many instances slow in finding out that here every child, boy or girl under fourteen years of age, must attend school.

"The majority of the immigrants settling on the lower East Side are Jews. Since Jewish children in Eastern Europe are, as a rule, educated in what are called there Chadarim, i. e., private schools for the study of the Bible and the Talmud, parents in that section of the city of New York are not aware of the fact that they violate the compulsory education law, if instead of sending their children to the public schools for the study of the 'three R's,' they have them attend the Chadarim here as well. True, that in many Chadarim, the children come for their Hebrew studies in the afternoon and evening after they had already been to public school, but there are a number of Chadarim attended by children who do not attend public school at all, and since they are not seen on the street, they escape the eye of the truant officer.

"A house to house school census would, therefore, disclose the number of children who with the best intentions and even at a sacrifice on the part of their parents, are deprived of a public school education.

"The Jew as a rule makes great sacrifices for the sake of the education of his child. Yet the immigrant parent when he cannot make both ends meet against his will, sends his children to work instead of to school. The immigrant parent is not aware of our child labor law. If a house to house canvass was made, it would reveal a number of children whose parents inadvertently violate the child labor law.

"In order that the Board of Education should know every year, what provisions to make for the Fall when school opens, the census should be taken according to School Districts rather than Assembly Districts, and the time for the census should be May 20th, when the larger part of the moving period is at an end. If the census be according to the School Districts, and the tabulation arranged accordingly, the school authorities would then, by July 1st, be in a position to know the approximate number to provide for in the Fall.

"In the districts on the lower East Side, allowance should be made for an average increase of one hundred and fifty children per week, exceptionally caused by the influx of immigration."

XIX

DISCUSSION: THE NEED OF A DISTINCTLY JEWISH TENDENCY IN THE CONDUCT OF JEWISH EDUCATIONAL INSTITUTIONS

(*Following Mr. Louis Marshall's Paper, at the National Conference of Jewish Charities, Richmond, Va., May* 4, 1908.)

Mr. Marshall has dealt mostly with the institutions: that is the orphan asylums, homes for the aged and infirm, hospitals, and schools for delinquent children. I shall dwell upon a different phase of this social work which I think should play a very prominent part. I will only say about institutional religious work, that it should be of such a kind that after the child is reclaimed, and when it is returned to the parental home, it should not then find itself a stranger at home so far as the religious life is concerned. If in the orphan asylum the child is taught religions in the so-called progressive way, then when it returns to its parents or relatives there is a religious war at home; and, therefore, I claim that religious instruction in schools and in the orphan asylums, should be as nearly as possible the religion of the home from which the children go.

The most important social question among the work of the Jews of to-day is, I think, social settlement among the immigrants. We have to-day no other settlements but in the quarters where there are immigrants. About ten years ago, when I came to live in New York, I visited a Jewish settlement, and I found a club of young girls studying the religion of Zoroaster, and I asked then whether they had ever studied the religion of Moses. They were horrified. Horrified, because they were given to understand that anything that is Jewish did not belong to settlements, for were they not to become Americanized? Were they not to become cultured? And to be cultured meant to them not to be Jewish.

I also had a similar experience during the Kishineff massacres. The whole of the East Side was in tears, in mourning and in sack cloth. A play was at that time produced in one of the Jewish Theaters, entitled the "Destruction of Kishineff." The theater was then the Mecca of the East Side, not that people went there to be entertained, but to give vent to their feelings. Thousands of dollars were realized for the victims in Kishineff from these performances, and yet during the very same period a settlement on the East Side had arranged for a reception—that settlement was not in touch with the neighborhood.

It has been said that the Jew, for one reason or another has neglected physical culture, and I shall not enter into the explanation here, but it is fact. The Jew comes from Eastern Europe where they have an idea that physical weakness is a virtue; he has, so to say, developed his heart and his mind at the expense of his body; for this reason it becomes essential to encourage athletics among immigrant Jews. But one must be careful in teaching Jewish children athletics, for you know who were the ones who massacred the Jews? It was the one physically strong—the brute. It is therefore dangerous to hold out at once to the immigrants the ideal of athletics. He must first hear of George Washington, and not of John L. Sullivan or Fitzsimmons. It is a very delicate question to inculcate the idea of athletics among the children of immigrants. Imagine when a director of athletics calls the boys of the settlement to meet him on the field on a certain Sabbath morning, which happened to be *Yom Kippur!* Or when the council of civic clubs on the East Side called a meeting on the first night of Passover! Fortunately I received such notices, and I stopped the meetings in time. Now, this is the way some of the settlement workers carry on their good and noble work among the Jewish people!

What shall really be done? The first thing I would say is, that Jewish settlements should have young people's services. A great deal is being done for the religious instruction of the youth. We have Sabbath Schools, and mission schools. As far as the religious instruction of the children is concerned, I think it is done fairly well—though not always in accordance with the needs of the environment. The old people take care of their own religious needs. The question is the connecting link. It is the young man and the young woman, just at the critical age, who should be given the impetus of religious teachings; that is the time they should be administered to. The services should be orthodox in spirit and modern in form, and not, as attempts were made, to give the first generation in America services that might be well for those whose ancestors for three and four generations had lived in America. It was my pleasant task to introduce a young people's service on the East Side. It was a kind by which the parents were not offended, and yet the young people were attracted. There was no instrumental music but there was congregational singing. Order and decorum prevailed. There was no English read as far as the prayers were concerned, but there was an address in English. I have had parents come and visit the services. This is the kind of religious service among the young people, that those interested in social welfare should institute.

We have clubs in the settlement that discuss all topics under the sun. They resolve on everything—but very seldom do the clubs resolve on anything Jewish. They do not for instance, resolve that the study of Hebrew is essential. They do not discuss Zionism. Why should Jewish clubs always discuss whether the United States Senators should be appointed by the legislature, or elected directly by the people? That is a common topic, in the clubs, but why not have such a question as, Resolved, that Nationalism is good—or not good? As to literature let them read Jewish, not necessarily Yiddish, papers; then they will be in touch with Jewish life. Let us encourage them to read the publications of the Jewish Publication Society and such other books. Then they will become interested in matters Jewish. Social work among the Jews is after all a question of the Immigrant Jew. We should not be so impatient about the Americanization of the foreigner. He will become Americanized. Americanization should really not be much for the younger as for the older generation. If you can prove to the old Jew that by the law of Moses and the rabbis it is a duty to vote and a duty to complain to the authorities, if things are not right, you will Americanize the old man and the old woman—the father and the mother. The child should be Judaized—instead of as is the case in settlements, celebrating Christmas. We should have celebrations of Jewish holidays. Every Jewish season should be celebrated.

Finally, settlements afford the young people of the neighborhood social opportunities. In the tenement quarters especially as we have them in New York, there is no opportunity for social life. The social problem of the immigrant is different from the problem of the American Jew. The so-called American Jew is always worried about not being able to get into hotels or clubs. This is not a problem as far as the people of the lower East Side are concerned. I am afraid they are mingling too much. Let us assimilate or become Americanized in speech, in dress, in politics, in fact, in every respect, but when it comes to the question of social life, we should, I think, remain our ownselves.

I am going to make a statement, which may surprise you—that inter-marriage among the children of immigrants or better, the poor classes, is quite large. They work in factories together and they come in contact with more non-Jews than even the Americanized Jews do. It is a social problem—a racial problem—a religious problem, and I claim that social life should, therefore, be in the settlement with the end of the preservation of the Jew.

XX

DISCUSSION: WHAT SOCIAL GROUPS AND AGENCIES, WHOSE WORK BRINGS THEM IN DIRECT CONTACT WITH THE LIVING CONDITIONS OF THE PEOPLE, MAY BE UTILIZED FOR THE EDUCATIVE WORK OF TEACHING SEX HYGIENE?

(*American Society for Sanitary and Moral Prophylaxis.* —Dec. 14th, 1905.)

The family is the first agency that should be utilized for the educative work of teaching sex hygiene to the young. There is no better teacher than the father and the mother, and no one is nearer the young man or the young woman than the parent. Modesty prevents them from speaking, and in our age of specialization and in the complicated life of to-day parents are no longer the teacher of their children.

The next agency is the Church. I do not think this subject should be taught collectively. It is a moral issue, pure and simple. We have our Bibles in the church. I have looked over the curriculum of the different denominations and the lessons assigned, and I find the most important lesson in the Bible, relating to this topic, which is to be found in the Book of Leviticus, is entirely ignored. It seems to me that in these schools, where the teacher comes nearer to his pupils than even the minister, there is the best opportunity to discuss it without concealing their real meaning in words.

If the Sabbath school through the Bible class will reach the young men and young women, it will also reach the parents, and they in turn can be teachers in their home. In this age of materialism, where people do not wish to come under religious influence, the social influence is chosen instead of that of the church. The frivolous young men and women may be reached through a special club. There again they come in closer contact and can discuss the subject individually or collectively.

Next come the people who do not come under the influence of the modern social institution and who seek to solve everything from an economic point of view. I have reference to the workingmen's associations, not the unions—but there are workmen's circles. They have wandered away from the church, they decline to come under the social culture, and they have their circles. There are at least forty such circles in this city, where they study moral issues of today. The leaders of these clubs should be told to present it to their followers. I leave it to the doctors and moral teachers as to how it should be presented, but I am speaking of the method.

The subject of sex hygiene can be discussed from different points of view, in the home, in the church, and in social and workingmen's circles.

The evils we are fighting to-day are effects of causes. Drunkenness is said to be the effect of our strenuous life and our complicated civilization. We seek diversion. The whole evil under consideration is an effect of a cause, and a very serious one. I understand from doctors that syphilis is due to unhealthful sanitary conditions, while gonorrhœa is a more direct effect of a moral evil. What is it due to? It is due to the high standard of living. The man is not ready to marry to-day; he is afraid of the responsibilities of marriage. We have also learned to look upon luxuries as necessities. They meet their economic problem in early marriages in Europe by not having so high an economic standard. Get at the cause; then all other matters will come out as an illustration.

One more way to educate people in all that pertains to the subject of "Sex Hygiene" is to have literature prepared, just as we have to-day the committee on the prevention of tuberculosis. Do not cast this literature abroad, but when these different agencies have succeeded in getting the young people to think for themselves and learn that they also injure others besides themselves, the pamphlets should then enlighten them on the subject in question. Sex Hygiene should not be taught collectively; it should be taught individually, and not technically, but make it personal and informal.

XXI

VIEWS ON JUVENILE DELINQUENCY

The question of delinquency among children is more serious in this country than in Europe.

In Russia or Italy, for instance, there is no such problem at all.

In New York the records show that for the past ten years there was a great deal of delinquency among the children of immigrants.

To discuss delinquency among immigrant children, it might be well, as an example, to compare the city of Warsaw, Russian Poland, with New York.

In Warsaw the children hardly ever come in contact with the law. The child in Warsaw, as a rule, does not show criminal tendencies. Why does the same child show criminal tendencies when it comes to America?

There are various causes productive of juvenile delinquency in this country.

1. *The Public Schools.*

Paradoxical as it may sound, it is nevertheless a fact that nearly all our institutions, of which we, as Americans, are rightly proud, are very often causes for delinquency among immigrant children.

Most of the immigrant children come from countries where there are no public schools. As soon as the children go to school in America they begin to feel themselves "privileged characters." In their native lands the privileged classes only could enjoy the advantages of an education. For this reason the children consider themselves "superior" to their parents, and thus the public schools create a gap between parent and child.

2. *Free Economic Opportunities.*

The very fact that in this country there are opportunities for child labor makes the child independent of its parent, to a large extent. As soon as a child realizes that it can help itself it no longer remains a child in spirit—dependent upon the parent. Which fact results in the child's getting away more and more from the direct influence of the parent.

In speaking of the authority parents have over their children, it might be interesting to note that in some parts of Europe, especially in Eastern Europe, the countries from which most of our immigrants come today, the authority of the parent over the child extends even after the marriage of the child.

The social evil in the smaller towns and villages of those countries is obviated by early marriages. On the other hand, the economic problem created by early marriages is solved by the parents supporting the young couple for a number of years after the marriage. This both strengthens and prolongs the parental control.

3. *Religious Liberty.*

In the old world, in countries like Russia, for instance, the government practically dictates the religion of a man. If he is born in a certain faith, he belongs to it through life, regardless of his personal convictions. He must remain within the fold of his church, with the rights and duties, material advantages and disadvantages, restrictions, etc., which that particular church implies.

Something similar is the case in Germany. Everyone must pay his church tax. The government collects the tax and distributes it among the different churches.

When the immigrant comes to America, where the church is separated from the state, and religion is a matter of private conviction and sentiment, the child of the immigrant very often mistakes license for religious liberty. The changed economic conditions likewise affect the religious life of the immigrant. This is mostly the case with the Jewish immigrant child. The observance of the Sabbath and the Friday evening at the Jewish home is a powerful source of morality for the young.

No poet has yet described the sacredness of the Jewish observance of the Sabbath. Heine touched upon it but slightly.

In Eastern Europe, where the Jew is confined to the Jewish pale of settlement, he keeps his Sabbath and his religious holy days without any difficulty. In this country, however, the strain and stress of living compel him to give up the observance of his days of rest.

If the Jew of the older generation, nevertheless, abstains from work and attends religious services on the traditional day of rest, even if it be at the greatest sacrifice, the younger generation, mistaking irreligion for religious liberty, and being pressed moreover by material necessities, disregard the traditions of the past and forfeit the benign influences of the Jewish Sabbath.

In this way religious liberty, man's greatest blessing, affects the respect that the child should have for the ancient institutions.

4. Our political campaigns and the method of electing men to public offices seriously affect the morals of the immigrant child. The frequent changes of the political parties in control, and the consequent turning out of office of the men set over us in authority, lessens the respect for authority. I dare say, even in the eyes of the native American this is also the case. How much more is this the case with the immigrant, who comes from a country where the government is, so to say, stationary and a change of policy is not marked by so much noise and disturbances?

When one party openly harangues against another party, when candidates for office are ridiculed and charged even with corruption, and so on, the immigrant does not understand that this is merely political sport; but he takes the speakers earnestly and is left without confidence in any party. During a political campaign, laws, as a rule, are lax. If one breaks the law and is arrested, conviction seldom follows, and very often he is not even booked on the police records, but is given his liberty at the dictation of the political boss. The naïve immigrant sees all this and shapes his own opinions as to our form of government. Many an immigrant child, and, for that matter, even the native child, starts upon his downward course during a political campaign.

5. *The Social Life in Our Large Cities.*

The nature of amusements and the social attractions offered to the children and young people play an important part in the molding of the character of the child. Nothing impresses the immigrant, especially the child, as this form of our social life. Nickelodeons with pugilistic pictures, employing as managers so-called bruisers; pool rooms and billiard halls, dance halls, picnics, moonlight boat excursions, etc., are social features of which immigrants coming from a small town or village, and the majority of them do come from such places in Europe, hitherto had no knowledge, and consequently they often overreach themselves in their enjoyments.

6. *The Way Out of the Difficulty.*

The negative implies the positive.

To guard the immigrant child against delinquency, the reform should begin at home. If we ourselves will do better and serve to the immigrant as a good example, the immigrant child, instead of becoming dazzled by the light of freedom in a way as to endanger the morals of the United States, will, under the sun of our free and liberal institutions, grow into a law-abiding citizen, for his own happiness and the welfare of our nation.

XXII

GRADES OF EMANCIPATION IN RUSSIA

Despite the reactionary measures against the Jews in Russia, their status in that country has for the past one hundred years, from time to time, been more or less improved.

During the reign of Alexander I, from 1801-1825, the first steps towards emancipation of the Jews were taken by affording them educational opportunities. Alexander I directed the minister of education to draw a plan for promoting education among the Jews. When the said minister remarked that such a plan might prove a costly one to the government of Russia, Alexander replied, "If their means should produce one Mendelssohn, the expense would be justified." Nicholas I, known as the enemy of the Jews, nevertheless, officially encouraged them to take up agriculture. Jewish farmers were, for a certain period, to be exempt from military service and taxation in land. Jews wishing to enter the field of agriculture in Russia were practically to enjoy equal rights. During the early part of the reign of Alexander II, when the serfs were emancipated, it looked as if freedom would be granted to the Jews in Russia as well. Restrictionary laws concerning the "Pale of Settlement" were not enforced and schools were practically opened to the Jews. Such was the uncertain status of the Jews for a period of about eighty years, ending in 1881 with the assassination of Alexander II.

During the quarter of a century that followed this period the condition of the Jews in Russia changed for the worse. Pogroms and riots took place. The well-known May laws were enacted and enforced. The Jews were driven back to the "Pale," which resulted in a large emigration of Jews from Russia to different countries of the world, especially to America. The Kishineff and other massacres that followed were the climax of the terrible conditions. Though nothing was directly done in favor of the Jews in Russia in the beginning of the reign of Alexander III, and the worst edicts were issued during his régime, still the desperate struggle that the people of Russia made for freedom has directly benefited the Jews. The struggle of the Russian people for liberty resulted in the creation of the "Duma" and in what is known in Russia as religious liberty, which means allowing one to return to the faith one had formerly abandoned, and the abolition of the censorship of the press.

The Jews have indirectly benefited by each of these concessions of the government to the people. Although the government resorts to means of disqualifying the Jews from being elected to the "Duma," yet the fact remains that the Jews are eligible for election to the "Duma," and reactionary as the present "Duma" may be, there are ten Jews who hold seats there. This is because the manifesto of Czar Nicholas II granting a Parliament to the people of Russia did not contain the famous phrase, "except the Jews."—(*American Hebrew*, April 1st, 1912.)

XXIII

EULOGY ON MR. AND MRS. ISIDOR STRAUS

(Delivered at the Memorial Meeting at the Educational Alliance, New York, May 11th, 1912.)

I am overcome by feelings to which I cannot give expression at the great loss that this Alliance has sustained in the death of Mr. Straus.

We are not here to speak of Mr. and Mrs. Straus' devotion to one another nor of their heroic death. That has already become an historical event.

We are here to say a few words about Mr. Straus, as the President of the Educational Alliance, and Mrs. Ida Straus, his life companion, who inspired him in all work in behalf of the said institution.

It has been my privilege to be connected with the Educational Alliance for about half the length of time that Mr. Straus stood at its head. It was indeed a period of storm and stress that the Alliance had to pass through; and it was through the optimism, the great hope for the future, the belief in the goodness that is innate in man, entertained by Mr. Straus, that it was possible for the Alliance to pass through the great storm. When I was called to the Alliance it was not yet fully organized. There were different bodies working in the building for the betterment of conditions in the neighborhood.

The central body (the Alliance itself), however, was not clear as to what its real aim and object was, and it was therefore a house divided against itself. The directors, under the leadership of Isidor Straus, at last succeeded in uniting the different elements and creating one great managing board.

Though the Alliance was to concentrate its efforts, yet it allowed the people, through the committees, to develop freely in accordance with their own inclinations, their hopes and aspirations.

When the Educational Alliance took up one of its most important questions—that since it is a Jewish institution, it should have a Jewish aspect, there were men and women in good faith who thought differently.

The Jewish ideas have prevailed at last, Mr. Straus having given his approval to the new era of the Alliance. It is true that the Educational Alliance stood for the Americanization of our brethren, and that they were to learn there to speak the vernacular rather than their own foreign languages; instead of it we took the "servant"—the language which our people acquired in lands of persecution—made it here the "mistress," for Mr. Straus said, "Speak to the people in the language that they understand best (even though Yiddish is not to be the future of our people in America), for if we wish to address ourselves and to appeal to them, it should be in Yiddish."

When there were discussions about the idea of introducing social work in the Educational Alliance, some said, "The Jew is too serious minded, he thinks more of duty than pleasure." The spirit of tolerance of Mr. Straus made it possible to solve that problem satisfactorily. He said, "Man must have certain hours for recreation, for it is through pleasure that we are fitted to do our duty." When it was a question of the policy of the government of certain activities, such as the People's Synagogue, intended to reach the conservative element of the neighborhood, or the Thomas Davidson Society, which stood for the intellectual and social development of progressive young people, Mr. Straus with the spirit of broad-mindedness and tolerance, directed affairs so that people could live up to their own beliefs and ideas.

Mr. Straus, President of the Alliance, did not for a moment press himself individually upon the people of the neighborhood; his hands were not seen in his work, though his spirit was always felt.

There were many hours when as the executive head of the above institution, I felt discouraged, but whenever I would speak to Mr. Straus his kindly words would lighten my burden—I would go back with a new strength and vigor to begin the work over again. It was the noble spirit, his spirit of tolerance that enabled me to continue in the work, difficult as it might have been. In my duties as superintendent of the Educational Alliance I was very often called upon to administer to needs of individuals, and when members of the directorate said I had no right to concern myself with individuals, as it was not the duty of the Alliance to minister to those needs, the generosity of both Mr. and Mrs. Straus enabled me, in an unofficial way, to aid individuals, and in this way to strengthen my usefulness in the institution.

It is not generally known what Mr. and Mrs. Straus have done for the people of this neighborhood. I will recall one instance, when in a non-Jewish hospital, a Jewish man was at the point of death and expressed a desire to see his family before he died. The family were to be brought over from Russia. There was many a difficulty as to how to bring them over. I will not go into details, but I will say in a few words—Mr. and Mrs. Straus enabled the family from far Russia to come over here. Though the family faced the danger of being rejected, because of certain laws, Mr. Straus, aided by Mrs. Straus, nevertheless enabled the family to come here to see the dying husband and father. When the poor woman arrived here and her husband was no longer alive, Mr. and Mrs. Straus helped the family to become self-supporting and thus they were allowed to land.

Great as their work was for society as a whole, greater was it for individuals. In glancing over the annual messages written by Mr. Isidor Straus as President of the Educational Alliance (which messages are, by the way, documents of freedom, of truth and of benevolence, if they were quoted in Washington, where efforts are being made to restrict immigration), I think they would make the strongest appeal for having our doors wide open to the oppressed and the unfortunate of all peoples.

I will conclude by reading a few quotations from Mr. Straus' annual reports:

"These people who come from all forms of persecution and oppression have been ideal home builders, the mainstay of republican institution, and can be molded into a manhood and a womanhood, which, like the stone rejected by the builder, will prove worthy to form the keystone of the arch."

"We do feel that our duty to humanity—our obligations as Jews, and above all as lovers of our country demand—enjoins upon us to do all that lies in our power to afford opportunities to foreigners to become assimilated and welded into our citizenship—so that they may prove as valuable to our population as immigrants of earlier days."

"Don't forget that the individual who has the spirit and perseverance to seek his fortune in a foreign land is apt to represent the most energetic portion of his tribe. Instill in the minds of the masses a proper sense of appreciation of liberty, as distinguished from license—awaken in every child the moral obligation of good citizenship, and we have no apprehension for the future."

"If Russia could only be made to see that by turning what they consider outcasts into splendid examples of manhood and womanhood—that the lesson might be driven home that her inhuman atrocities are not only turning every civilized nation against Russia, but are driving away the very brains and muscles, which, if properly utilized, will build up and enrich her impoverished and tax-ridden country."

These are a few of the jewels from the annual messages of Mr. and Mrs. Straus. I say Mr. and Mrs. Straus, because Mrs. Straus always shared in his noble work and was in sympathy with and encouraged him in all good work. In conclusion, you will pardon me if I indulge in a personal remark.

If it was my privilege for a number of years to be the head of the Educational Alliance; if it is still my privilege to work in behalf of my people, it was through the nobility and generosity of Mr. and Mrs. Straus; it was by their spirit that the spirit of my humble self was kindled.

XXIV

ISIDOR STRAUS AS A CITIZEN

Upon the receipt of the first reports of the sinking of the *Titanic* arose the following question: "How did the men behave under the circumstances? Did they in this moment of extreme peril seek their own safety? Or, imbued with the spirit of duty, did they heroically and bravely assist the physically weaker to safety?"

Those who knew Isidor Straus as a man and a citizen of the highest type never doubted what course he would take in such a trying moment.

Those who knew Mrs. Straus were equally certain that the question of life or death would not in the least weaken her determination to be with her husband till the end.

When further reports of the tragedy reached our shores and with them the sad news that Mr. and Mrs. Straus in living embrace went down together, the opinions of those who knew them were confirmed. Just as it was evident that the warrior who goes out to fight for his country must have been trained for the performance of his duties, so was it self-evident that the sterling qualities and supreme virtues possessed by Mr. and Mrs. Straus were not momentary ones, but were the outcome of the guiding principles of their lives.

Isidor Straus was a citizen of the highest rank; he fought for principle. In Congress, Mr. Straus was always conscious of the fact that he was a servant of the people and of his duty toward them. He never failed to voice their sentiments. The great and vital questions of the day engaged his utmost interest, keen intellect and ripe judgment.

Mr. Straus was greatly concerned with the welfare of the community. He gave his self and his means to every undertaking worthy of one's support. Above all, Mr. Straus was a philanthropist of the constructive school. His aim was to mold a noble and healthy band of men and women, self-supporting, whose duties as American citizens should make them live up to the lofty ideals of the race from which they sprung.

To accomplish this, Mr. Straus' untiring zeal and efforts were devoted to the Educational Alliance of New York, which, according to him, was an institution where the immigrant was given to understand what America was, and where Americans might learn who the immigrant was. Mr. Straus' thoughts were centered upon the problems of "How to deal with the tens of thousands of men, women and children driven to our shores by inhuman persecution—how to engender within them hope and revive and rekindle the spirit of self-helpfulness." "These," said Mr. Straus, "are some of the tasks of the Educational Alliance."

Although the work of Mr. Straus was for the people as a whole, both he and Mrs. Straus never lost sight of the individual. They were happy to assist any young man or young woman of promising ability to attain the goal of his or her ambitions. Many of them to-day in public, holding positions of responsibility, respect and usefulness, owe their careers to Mr. and Mrs. Straus.

The darkness of the Titanic disaster was illumined by the heroism of Isidor and Ida Straus. They will forever remain in the thoughts of the present generation as an ideal type of parenthood, of devoted husband and wife; of communal and individual benefactors. Their virtues will be sung in poetry; they will be an inspiration to the orator; a model for the artist; and to the citizen, their names will go down in history as ideal types of American citizenship.—*American Citizen*, July, 1912, New York.

XXV

THE TRUE SIGNIFICANCE OF ATONEMENT

(A Sermon at Temple of Congregation Sons of Israel and David, Providence, R. I., on Yom Kippur Eve, September 27th, 1895.)

When I behold you, my friends, as you are assembled here; when I notice the solemn feelings which pervade your hearts at this hour, I cannot help asking myself the following questions: Is this sudden revival of religious sentiment due to a rational understanding of the significance of this day, or has it sprung merely from some kind of superstitious fear? Is the feeling of devotion which you seem to have brought with you into this place to-night a healthy flower matured under the life-giving rays of the sun, or is it a sickly plant raised under the influence of a hot-house warmth? In other words, have you assembled here of your own free choice, well understanding the purpose for which this day has been established, fully determined to make use of its opportunities, or have you come to this place to-night merely because custom prescribes it, merely to gratify the whims of relatives and friends? And if such be the case, what course of action am I to pursue? Am I to humor you by breaking the monotony of such an enforced religious service with an oration; which although it may be composed of a great many words and high sounding phrases must contain nothing that could possibly disturb a certain lethargy of the mind, mistaken by many for the peace of their souls? Is it rather not my duty to make use of the opportunity which this day offers, to rouse you from torpor which benumbs your souls the whole year through? Does it not behoove me on this day to send my words thrilling through your hearts even at the risk of such disturbance, being considered by you unpleasant? Does it not behoove me to-night to give to your thoughts such a turn as will direct them into new channels, even though such a turning away from the old ruts might not be accomplished without more or less pain?

Here is before us a day, venerable through its hoary age, endeared to us through a thousand memories; and here is a congregation of intelligent men and women who have grown up under the light of the present century, who have imbibed the teachings of the modern age, and who have been nursed with the food which science prepares for us by its researches. Once more I ask, what meaning has this day for us of the present? Has this day, for such a congregation, no other message than the one it had for generations that long have passed by? Has such a day no other significance for us than what it had for people who lived hundreds of years ago, in an entirely different sphere of thoughts, than that in which we dwell?

The more I reflect upon the day which we are now celebrating, and upon the congregation here assembled, the more forcibly am I convinced that the significance of this day is totally misunderstood by us, and that unless we rise to a clearer understanding of what it is and ought to be for us, the observance of *Yom Kippur* becomes mere hypocrisy, becomes a wanton waste of the precious hours of our life.

We call this day "The Day of Atonement." The translation which we give to the Hebrew word, "*Yom Kippur*," is not a fitting one. It may be that the English language has no word in its possession which would exactly answer to the Hebrew conception. "Day of Absolution" or "Day of Reconciliation" is, in my opinion, a more fitting interpretation. But whatever may be the difference between the original and the translation, whatever ancient theology understood under the term "*Yom Kippur*," the fact remains, nevertheless, that our present interpretation does not harmonize with the one of old; that it even stands in direct opposition to it. If this day is sacred to truth, let us acknowledge the truth, and no longer deceive ourselves with interpretations that fail to find the necessary response in our thoughts.

The present and the past have come to stand in open antagonism to each other in regard to the doctrine of *Atonement*. The past believed in a God, who even in his invisibility, was human-like. The present, however, has risen to a much higher conception of the Divinity. The past assigned to God human-like attributes. The affections as well as passions of the human heart were ascribed in a magnified form to the Deity. The present, however, has outlived such ideas. If to-day we ascribe love to the Divine father of mankind, that love is not a mere enlargement of the one that fills the human heart. It rises far beyond that! If we ascribe justice to Him, that justice is different to the one administered by man! If the present calls Him *Almighty*, that might is not the mere ability to do what he pleases! If it assigns Wisdom to Him, it is a wisdom that stands above human wisdom, which means the adaptation of the best means to reach a desired end! The present has risen in its purified conception of God and His attributes so far above the past that language has not kept step with the rapid progress of the idea, and we therefore lack the words to give proper expression to the exalted thoughts which we now form of the Divinity. To the past the Almighty was a God of comparatively small sphere, while the God of the present is the God of a Universe of which past generations had not the least idea.

Now, since the present differs so essentially from the past in its thoughts and conceptions of the Deity, the word Atonement also must necessarily have an altered significance for us. It demands from us a new interpretation, an interpretation that our ancestors could not possibly give to it, because of their misconception of the Divine Being.

The idea of Atonement, or forgiveness of sins, arose as the result of human experience. If, for instance, one man offended another by his words or actions and the offended person happened to be the more powerful of the two, it was a well-taught lesson of experience that the stronger would retaliate and that physical pain would be inflicted upon the offender. If, therefore, the offender wished to escape the consequences of his action, he appealed to the more tender nature of his antagonist, to his feelings and sympathy, humiliated himself before him, acknowledged him in flattering words as his master, promised with tearful eyes not to offend him again, and begged of him, if not the entire release from punishment, at least its mitigation. It was, so to say, a bargaining between the two parties. The offender feared the consequence of his actions, and atoned for them by humiliation and degradation of his inner self.

Now, as long as God was imagined as a Being imbued with human-like passions, as long as it was believed that all the suffering brought upon man by the laws of nature, was but the retaliation of an angry Divinity, just so long was it quite natural for a man to believe that by some acts of humiliation and degradation, by prayers of penitence or flattery, means which he found of avail with his fellow being, the wrath of the angry God would likewise be assuaged, that the measure of punishment could be decreased. In short, man could escape the consequence of his deeds.

Into what absurdities the belief in such an atonement had led former generations may be seen from the acts by which they tried to appease and mollify the offended Divinity. To their gods, human beings, even their own children, would be sacrificed to escape a punishment. Later they sought to mollify God by milder means and had recourse to sacrifice of animals. And as in course of time such sacrifice did not seem to satisfy their feelings, they believed that self-torment would be acceptable to God, that fasting and penance, that tears of repentance would abate his anger. Thus, from the most barbarous stages of this conception to the most refined ones, the very same fallacy is to be observed in all, namely, by the performance of one act in atonement for another, absolution could be obtained; that is, man can escape the consequence of an evil deed by an action which stands in no relation to it.

For thousands of years such a doctrine of Atonement was preached to a scared humanity, and even our enlightened age cannot free itself from that old doctrine.

When people are told that such a doctrine is a mere superstition, that it is the offspring of a barbarous age; that the misfortunes and sufferings of life are not necsarily retaliations of an offended Divinity, they turn away in scorn and point to the past as their justification. When they are reminded that the justice of God permits of no escape from the consequences of an evil act; that every good deed carries its reward, every evil deed its punishment, and that there is no bargaining with the just Ruler of mankind, they heed not, but listen with deaf ears. And when lastly they are admonished, that neither prayer nor penitence, neither self-castigation nor self-torment, neither gifts nor sacrifices can undo any of their deeds or disconnect them from their consequences, they turn away with indignation, and rather seek comfort in superstition and darkness than accept the truth which dazzles their minds, so long have they been accustomed to the fetters of habit and age. Reason does not satisfy their religious sentiment.

But at the very moment they superstitiously endeavor to propitiate God in flattering terms, they at the same time accuse Him of injustice.

They say, "*Lamah zamnu we-lo raita, inninu nafshenu we-lo teda.*" They wonder why he does not lend His ear to their prayers, why He does not see their humiliation, why He does not care for their self-torment. They ask the question of "*Zaddik we-ra lo, rasha we-tob lo.*" They cannot understand why a person whom they consider just and good should suffer from some malady, or remain forever in poverty, while persons who act contrary to all laws of humanity are prosperous. Questions of this kind have led men not alone to doubt the justice of God and His attributes. It is true that God is just, but His justice is not arbitrary—it is not that of man. He rewards and punishes, but He couples cause and effect so firmly together in His rewards and punishments that no intervention of any kind can part them. Whatever good a man does will bear fruit and no other action of his can take away the reward that is attached to it. But woe to him who acts contrary to the laws of God! Woe to him who thinks to escape the consequences of sin! The punishment that is attached to every evil deed clings to and cannot be separated from it. While one may receive reward for good actions, a thousand of them cannot wash away the stain of sin.

The justice of God bursts forth with greater brilliancy as soon as the beclouding theory of atonement is taken away. Atonement may be an institution well adapted for the relations of man to man, but it has no bearing in the relation of God to man, because while man ought to be just, God is the All-just.

Let us follow this train of thought a little farther, and endeavor to grasp it better by means of illustrations. If a man is unfaithful and dishonest in his business connections, his punishment will consist in people losing their confidence in him. Should he nevertheless by fraudulent transactions or unscrupulous conduct succeed in amassing wealth; should he on account of his power which wealth grants to men, be surrounded by a host of flatterers, even then will the punishing hand of God rest upon him. He will not enjoy the confidence of *every* one. He will feel at every moment that he is not *trusted*, that nobody bears a spark of *love* for him, that he stands alone and that all his wealth, all the power which he wields cannot indemnify him from the coldness which he meets in every glance. Tormented by the thought that in case his wealth be taken away from him, and his power over others thus wane, he becomes the most wretched, the most miserable being in the world, cast out and despised by all.

Do you suppose, my friends, that prayers or fasting could take away one iota of that punishment? Can you actually believe that such a man could atone for his deeds in the past, that he could strike a bargain with the All-just and have the consequence of his acts disconnected from the deeds? No! There is but one way of atonement for him and that is to begin life anew. Though punishment for his past actions cannot be removed, he can still ameliorate his condition and weaken the force of the punishment by not adding new fuel to the same flame.

As another example let us suppose a father or mother are neglectful of their parental duties, whence cometh punishment? From the actions themselves. It consists in unhappy family relations, in the torment of seeing their children die because of the sins committed by themselves or in the ingratitude with which they are treated by their offspring. Do you believe, my friends, that the punishing arm of God could in such a case be stayed through fasting, that the All-just could be propitiated through prayers and sacrifices? No! For neglectful parents there exists only one atonement, their acknowledgment of their wrong-doings and their guarding against the recurrence, and bearing humbly and patiently the deserved punishments for past transgressions.

As still another example, and there are many more, let us consider the case of a man who may be honest, charitable, and what we generally call God-fearing, but who wastes his health and his life in over-work in order to acquire more riches, greater wealth, or even higher honors; if he over-estimates his own strength and strains his nerves far above the tension which they can stand, do you suppose, my friends, that God, the All-just, will leave such a transaction unpunished in consideration of other good deeds which such a man may fulfill? That by prayers and fasting could he prevail upon God to return to him bodily strength which he so wantonly has wasted? Such a man may enjoy all those rewards which are his due for his good deeds and God, the All-just, will not begrudge him a single one of them, but in regard to his physical health he has to bear the consequences of his actions. He has to suffer the punishment of ill health, and God would not be just if a man could atone for such sins otherwise than by not committing the same offenses again.

The pains we have to suffer because of our living contrary to the laws of nature must be borne in patience. Yet we may find consolation in the thought that by strict obedience to the laws of health we may escape further suffering.

My friends, if during the whole year we neglect our religious duties, if instead of uniting with others in true friendship, and with a full understanding of the aims and ends of our union, we merely join the religious organization for the sake of appearance and think it sufficient that we pay towards its support; if we do not recognize in daily life the very ones with whom by means of religious association we are supposed to strive for the highest ideals, we cannot hope to succeed. A congregation under such auspices will never prosper. No matter how much the members are taxed for its maintenance, they will not obtain fair returns for the outlay; the services will leave them cold, not exercising upon them the consoling influence of religion. Such a congregation loses the respect of the contemporary world and its members are considered hypocrites. Now, do you suppose, my friends, that we can atone for such negligence by fasting and praying? Can we ever escape the deserved punishment? Did you ever for a moment suppose that we could haggle with the All-just and ask of Him that in consideration of this one day of supposed fasting—supposed fasting and penitence, He, the All-just, should remove the punishment that is due to us, and that he would grant us prosperity and success in our endeavors? No, my friends, we will have to suffer the consequences of our deeds until we cease committing them, until we stop up the source of the evil, until we form a resolution to begin a new life and indeed *begin* it. While by no means shall we be able to escape the punishment for our past conduct, we will, by opening a new career, at least save the future from the effects of such negligence and indifference.

It is well to notice here from what has been said it is self-evident that if there does not exist a modus by which we can atone for *our* deeds, no *other person* could atone for *our* actions by suffering brought upon *him*.

With a better understanding, therefore, of what this day means for us, the very foundation of the religion which is the daughter of Judaism becomes undermined and all further debates on the possibility of atonement by proxy becomes useless.

Let us turn now to a contemplation of the significance which this day has for us, or to the interpretation which *we* of to-day must give to "atonement." Let it be understood that atonement does not mean an escape from a deserved punishment, but that it means the recognition of our misdeeds and the firm resolution to guard against their repetition. Let it be understod that if we abstain to-day from food, and if we rehearse prayers, these religious acts are not to be considered as *ends*, as the *results* to be gained on this day, but that they are *means* towards an end, a help towards obtaining certain results. It is not *God* who is to be pleased by our self-torment or by our prayers, it is *we ourselves* who are to be helped by them. We are utterly mistaken if we believe that in consideration of our fasting or praying the All-just will or can remove one iota of the punishment which we have caused to come upon us by our own deeds.

To a person of good health fasting is a help in turning him away from the material world to a contemplation of his heart and of the passions which are alive therein, to a review of the life which he has led in the past, and to a recognition of his own faults and failings. If this end is reached our abstinence from food will have the desired effect. But if this end is not kept in view, if no reform of our conduct is obtained, if no resolutions are formed, if we return the next day to the same life that we have led until yesterday, our fasting will not only have been in vain and useless, but it will have been an act of barbarous self-destruction. If we make use of the prayers, this day as a means and not as an end, if we consider them a staff around which to twine and to climb to the height of devotion, to the height of self-contemplation, then they will profit us, but if we believe that they are a duty imposed upon us, our hopes will be for nought and our prayers an idle waste of breath.

Springing from a false idea of atonement *Yom Kippur* was called also a *Day of Judgment.* Believing that on this day their actions would be weighed in the scales of justice, and reward or punishment meted out to them, our ancestors awaited its coming with fear and trembling. Let us cast away such fears. At the very moment we commit a deed, that deed is judged and we ourselves pronounce the sentence. Reward and punishment are placed in our own hands; the All-just has made us the arbiter of our own actions. To-morrow and the day after, nay, every day of the year is a day of judgment. To-day only *such* of our deeds will be judged which we perform *to-day.* Since we have set apart this day for the purpose of self-contemplation and since we have imbued it with high importance, have lifted it far above the level of the rest of days, the very *acts* of this day rise above those of our every-day life and are consequently subject to a more vigorous judgment. If we make the proper use of this day, if we search our hearts in earnestness, if we form the firm resolution of avoiding evil deeds and begin a new career, the due reward will not be denied to us. If, however, we are neglectful of our duties even on this day, if we cling to the old hypocritical mode of action, if we deceive ourselves and others and effect no change in our lives, no reformation in our hearts, neither prayers nor fasting will remove the punishment that must follow, as surely as pain follows the heavy blow.

A day of importance is thus before us. It lies with us to make good use of it or cast it flippantly aside. It lies with us to place ourselves under its blessed influence or turn away from it. May I hope that my words have enlightened you and that they have shown you the way on which to proceed! May I hope that by driving away the clouds of superstition I have caused the sun of truth to shine upon you! And may I hope that understanding now better the significance of this day, you will avail yourselves of its opportunities!

Then will this day become a blessing to all of us. Then will our penitence have the desired effect and our prayers rise and reach their destination—the throne of God. Amen.

XXVI

THE JEW IN AMERICA

(Synopsis of a sermon delivered at the dedication of the new Temple of the Congregation Sons of Israel and David, Providence, R. I., September 15*th,* 1911, *and in which congregation Dr. Blaustein served as rabbi from* 1892 *to* 1898.)

As a text for this occasion Dr. Blaustein took the words of Isaiah: "Enlarge the place of thy tent and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes: For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

"After years of wandering, persecution and oppression, the Jew has at last found a resting-place in this land of liberty. Enjoying as he does equal rights, he does not consider himself a stranger among strangers, but a citizen of a country, for the development and progress of which he must contribute his share and quota of sacrifice. He realizes that rights imply duties and he lives up to them.

"In countries of persecution and religious tolerance the question to the Jew always was how to live as a man. In this country the question is, how to live as a Jew. He is here under a different environment, under different economic and political conditions. He does not dwell in a Ghetto.

"For all of these reasons he very often comes into conflict with his traditional Judaism. But this is only a transitional period. Living as he does in America under the sunshine of liberty and freedom, his spiritual forces will assert themselves in him. The promise to Abraham that 'he will be a blessing to the nations of the earth,' will be fulfilled in America.

"The Jew in America does not distinguish himself from the American people either in speech or in dress, as was the case in former times when he was not allowed to live or given an opportunity to exist. In America the Jew assimilates also politically and economically. He will not, however, give up his sacred inheritance, the religions of his fathers. While with the rest of the American people he works for the advancement and progress of mankind and shares in the duties of citizenship, yet in his home and in his House of Worship he remains a Jew.

"The salvation of the Jew in America will be worked out in the smaller cities rather than in the large cities, such as New York, Chicago, etc. The Jew is by instinct not an inhabitant of large cities; the majority of Jews who seek refuge on our shores come from the smaller towns and villages in Eastern Europe. It was only the fear of disintegration because of the new conditions under which they came to live, that they would not at first venture from the port cities. This is how it happens that New York to-day is the largest community in the world, in fact the largest community in the history of the Jews. As soon, however, as it will be found out that there is a religious and a social life for the Jews also in the interior of the country and even in the far West, they will gradually spread and establish Jewish communities in different parts of the country. Their children will be found in all walks of life and will combine in themselves the good of both the Jew and the Gentile.

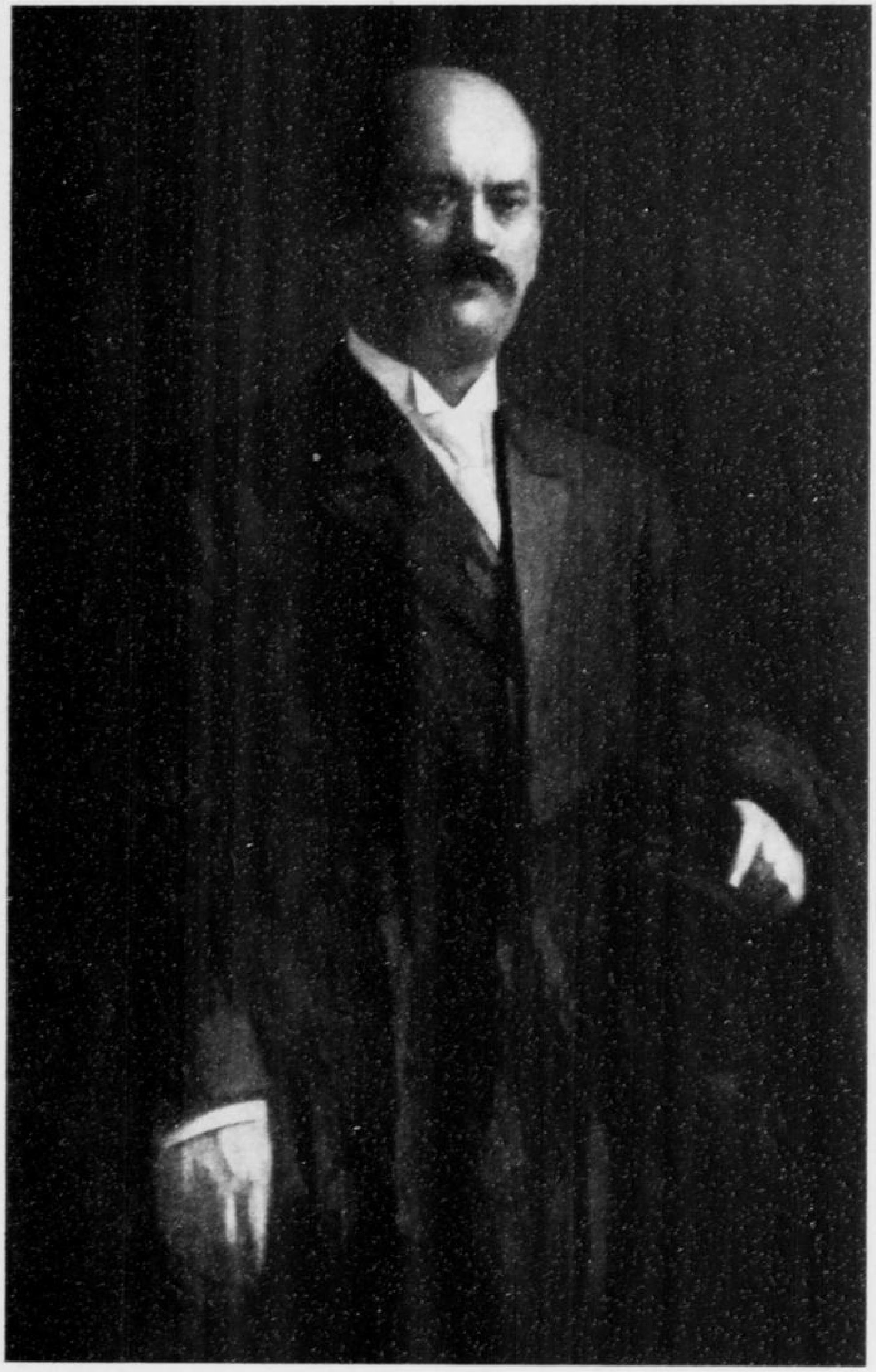
"The Jew will go back in America even to the soil. Desolate farms throughout the land are already being inhabited by them. In countries where the Jew was not allowed to own land, or to lease it, he could naturally not be a farmer. In America, however, the Jew will become a tiller of the soil as his ancestors were in their own land."

Dr. Blaustein then urged the members of the Congregation to make their new temple, not only a place for religious services, but that it should become the center of the Jewish community of Providence. He further urged the members to make their new House of Worship the center of all communal activities of the Jews of Providence. Dr. Blaustein impressed his audience with the fact that a House of God should always be open to the "stranger within the gates." He said that the vestry-room of a synagogue should be a common meeting place for people in all walks of life and different shades of opinion. "It should be a common meeting ground for the native as well as for the stranger, for the rich and for the poor, for the learned and for those who have not had the advantages of an education, for the employer and the employé." "Make your temple as much as possible, for both the Jew and for the Gentile" for "*My House shall be a House of Worship for all nations.*"

PART III

IN MEMORIAM

"There is no death,
What seems so is transition,
This life of mortal breath
Is but a suburb of a life elysian
Whose portal we call death."



DAVID BLAUSTEIN

From a life-size painting by S. B. Lindner, presented to the Chicago Hebrew Institute by S. B. Komaiko

EULOGY

DELIVERED BY HON. LOUIS MARSHALL AT THE MEMORIAL MEETING HELD AT THE EDUCATIONAL ALLIANCE, NEW YORK, NOVEMBER 18TH, 1912, UNDER THE AUSPICIES OF THE SOCIETY OF JEWISH SOCIAL WORKERS AND THE EDUCATIONAL ALLIANCE

David Blaustein was one of the finest exemplars of the Russian-born Jew molded by American influences. Reared in the pious environment of traditional Judaism, trained in its ancient lore, familiar with its mediæval life and traditions, accustomed to tyrannical governmental repression, he yearned from his youth for a freer atmosphere, for a larger and broader life, for the opportunity of spiritual development, which were withheld from him by the land of his birth. The longings of his soul were not permitted to attain fruition in Germany whither he was directed as the home of learning and of scientific investigation; and his aspirations for intellectual and moral freedom brought him to America before he had passed the threshold of manhood.

Though qualified to perform the rabbinical functions with the mental equipment which he brought with him, his thirst for the light of knowledge led him to seek admittance into one of our great American universities, where, in spite of the most formidable obstacles, he absorbed all that was best of the American spirit. It is needless to refer to the sacrifices which he willingly made that he might attain his shining goal, to the industry and perseverance, and the tireless energy which he manifested. There are thousands of others who have pursued their studies under the same stimulus of necessity. In his case, however, an exalted optimism, an undeviating patience, an abiding cheerfulness, an unlimited faith in the ideals which he had established for himself, never for a moment forsook him.

After a short experience in the rabbinate, he found himself in the midst of those activities for which he was peculiarly qualified, and which enabled him, through the medium of the Educational Alliance, which was in effect his laboratory, to evolve into one of the greatest moral forces in American Jewry.

To enumerate all of his achievements and endeavors would be impracticable on an occasion like this. It suffices to say that, from the moment that he entered upon the field of endeavor which was open to him, he acted on the conviction that work such as that which he had to perform, could not be circumscribed by the physical limitations of any single institution, however deep its foundations and extensive its scope. He fully appreciated that he had been set down into the very center of teeming multitudes, born amid the same surroundings as he, and confronted by the same problems as those which he had encountered. That many of them had been cruelly and brutally driven from the homes of their ancestors, and transplanted on a new land, of whose language, institutions, manners and customs they were ignorant. That stern economic conditions created all manner of artificial difficulties for those who cherished all that pertained to the religious life which they had theretofore pursued unquestioningly. That the parents, who had been reared amid the influences of one civilization, could no longer understand their children, who were growing up under an entirely different civilization. That those who had been set adrift from their ancient moorings under Ghetto walls and the public opinion of small and homogeneous communities, were being subjected to the perils of an unaccustomed freedom.

Dr. Blaustein foresaw, long before others became aware of the logic of events, that it was necessary to deal with the actual struggle which was in progress between the two civilizations; to provide a series of safety valves against a cataclysm that might create a chasm between the older and the younger generation. He appreciated, as few have, the moral and intellectual excellences of the Jewish immigrant; the idealism and poetry of the Jew of Eastern Europe; the facility with which he could adjust himself to varying conditions; his ambition, steadfastness of purpose, and eagerness for advancement. He intuitively knew that the great mass of those who arrived here would be able to solve their own perplexities, as he had his. To him the problem was, how to deal with those who, on account of misfortune, or for temperamental or accidental reasons, found it difficult to gain a foothold. It was for these that he planned, and to their welfare he devoted all of the intensity of his loving nature.

He never ceased to advocate the absolute necessity of impressing the growing generation with the essential importance of preserving their loyalty to the fundamental principles of Judaism; while at the same time making them devoted to American institutions and cherish a reverent regard for them. He sought to inspire a feeling of civic virtue, coupled with a genuine regard for our ancient faith. He believed in the establishment of a religious service, which, while adhering to the tenets of orthodoxy, conformed to the ethics of the country.

He was the first man in this community who recognized the importance of taking a careful census of our Jewish population; of understanding how and where they lived; where they worshiped and how they worshiped; the extent and character of the temptations to which their children were exposed. He was the first man in this community who suggested the need of the institution which has now become the Jewish Protectory and Aid Society, and of the carrying on of probation work among the juvenile delinquents who were brought before the Children's Courts. He was the first man in this community who sought to deal with the abuses resulting from the mushroom synagogue, and it was he who made effort after effort to establish a model synagogue.

He was fertile in suggestions for dealing with the various manifestations of vice. He felt to the very marrow of his bones the importance of a Yiddish press, which would not corrupt and contaminate, but would be made the vehicle for converting the Yiddish-speaking immigrant into a self-respecting Jew and an American. He also noted with horror the aberrations of the Yiddish theaters, and gave eloquent warning of the evil consequences that would flow from the license in which some of them indulged. He was also one of the first to recognize the need of coherence in the entire community, so that there might be established an instrument capable of adequately dealing with every difficulty as it might arise, and of counteracting every abuse as it became apparent.

His analysis of complicated situations was acute and accurate. His conclusions were the result of careful and serious reflection. His mind was prolific with rich thought. In the suggestion of remedies he was resourceful. He devoted all that was in him to the tasks which he set for himself. He was not content with following mere routine. He was kindly to his subordinates, but inexorable as his own task master.

Although his earnings were limited, he was prepared to sacrifice even his own small savings for the purpose of furthering a cause in which he believed. I have personal knowledge of one occasion, when, unbeknown to his associates, he risked in an undertaking intended for the communal welfare all of the financial means that remained to him after years of frugality and self-denial.

He was self-respecting and generous. While a student at Harvard University, engaged in a strenuous struggle for existence, a number of his classmates rendered him financial assistance, which aggregated a considerable amount, without the slightest expectation that by accepting this aid he had placed himself under any obligation to make repayment. No sooner had Dr. Blaustein become established in the Educational Alliance, and succeeded in accumulating an amount sufficient for that purpose, than he returned in full every dollar he had received from his friendly fellow-students. On their refusal to accept the proffered sum, he insisted that it should be devoted to the aid of worthy students situated as he had been. Since then many have been assisted in securing an education by means of that fund.

He was a man of natural refinement; and ever ready to obliterate his personality for the sake of any cause in which he was interested. He was of an affectionate, kindly disposition; sympathetic to the unfortunate; considerate and forgiving, even to those who may have been unkind to him; never restive under criticism, however severe and ill-deserved; a man of peace and patience; without guile, rancor or bitterness; but ever striving to perform his duties to God and to man.

Although it was not given to him to realize a tithe of the noble dreams which flashed across his mental horizon; although his physical powers were weakened before he had attained the meridian, some of these visions, at all events, have taken material shape, and have proved a blessing to those whom he loved and for whom he labored. Others of his dreams, transferred to minds attuned to his, are daily becoming crystallized into living realities, into enduring monuments of his love for his brethren, whom none in this country so thoroughly understood as he did.

TRIBUTE

By Dr. Edward T. Devine

(*The Survey*, September 21, 1912.)

David Blaustein was one of those guileless, sincere and original souls who inspire affection and confidence. He worked disinterestedly for the good of others. He worked without sparing himself, without counting the cost, perhaps without even reasonable discretion. Through the simplicity of his nature, his single-mindedness and his self-sacrificing, unflagging labor, he came to an understanding of many things which are hidden even from more learned and shrewder men. He brought sympathy and an open mind to the social problem and he was rewarded in the only way that pioneers can be rewarded—by the first glimpse of things which ordinary men would never discover, by the kind of possession which comes from the power to see and to comprehend.

It is no unusual thing for a resourceful immigrant boy to acquire a university education and achieve a professional career. It is not unusual for a Jewish Rabbi to become a welcome speaker in Christian churches and on the platform of all kinds of philanthropic and educational institutions. What is distinctive in Dr. Blaustein's career is the extent to which he became a persuasive and eloquent interpreter of the best in our American civilization to many successive great groups of newcomers, whose language, traditions and experiences were different from ours; and at the same time an interpreter to the native-born, equally eloquent and persuasive, of the best in the traditions and experiences, the religion, literature and ideals, which these diverse peoples brought with them. On the one hand he could inspire immigrant children quickly with an ardent desire to salute the American flag, and bring them into an understanding of what that implies. Not quite so quickly but none the less successfully in very many instances he could bring prejudiced American citizens to a better understanding of the motives and impulses, the virtues and capacities, the charm and the humanity of the strangers.

Not all his plans were successful; but his place in our esteem and admiration is none the less assured for that. He was an experimenter and explorer. We may well wish that he had been endowed with the physical strength, health and long life and favorable conditions necessary to carry his plans into effect; but besides all our appreciation of the substantial things which he actually did, we who knew him best will treasure his memory even more for what he wished to do, for his faith in human nature, for his buoyant eagerness and indomitable cheerfulness, for the unembittered spirit in which he met discouragement, and the readiness with which he began again, taking into account the difficulties which his experiment had disclosed.

Who of us would be judged by his achievements? Who would not be judged rather by his aims, by his vision, by his devotion? David Blaustein had high aims, large vision and absolute devotion. Literally millions of transplanted Europeans have cause to bring a pebble of gratitude, of appreciation, to the great pile which our thoughts build for his monument. Let us whose fathers came a few years earlier bring our stones also, thus at least confessing one faith in that common humanity to which he pledged and gave the full measure of his life.

A TRIBUTE TO THE DEPARTED

(By J. C. Hyman, Assistant Superintendent of the Alliance—Y. M. H. A. Camp.)

> "Ah, could we but conspire
> To change this sorry scheme of things entire
> Would we not shatter it to bits, and mold it
> Nearer to the heart's desire."

Here, on the site of this Alliance Camp, now fifteen years old, on Lake Surprise, its eleventh season, we are gathered to pay our last tribute to one of the founders of this Camp and of the Institution which begot it.

All over the length and breadth of the land has come a great weeping. Alive and dead, honors have been heaped upon him and our little mite will go unheralded and unrecorded. But we owe it to ourselves to unburden our hearts and souls in a last tribute to a *friend*.

Pure of life, gentle of demeanor, helpful in every circumstance—this big man was bigger-hearted and sweeter-tempered than most of men.

Last Saturday he was still amongst us, talking to us in his kindly way, pointing out to the lads how they might be better boys.

He was to talk to us to-night. He always looked forward to the Camp Fires and in the flickering light of the crackling logs he would build him dreams—visions—in which he took no part and got no benefit—but far off glimpse of the age of progress to come. And truly, it is in the dreams of visionaries that the world will find its goal!

But with the eyes and heart of a seer, Dr. Blaustein had the brain and purpose of the most practical among us. Need we recall the institutions he founded, or the organizations he was connected with, and then may we not say:

Here was a man, who, if ever man be unselfish, did what he could for his fellow men. And if in the eternal scheme of things, Nature or God, or call it what you will, there be a heaven for those who e'er did good, truly among the blessed ones, the soul of him, who was but shortly with us, will lead on high.

IN EULOGY OF DR. BLAUSTEIN

It is a great and valued honor to record and recall the activities and achievements of that faithful friend of humanity and advocate of the oppressed, that sincere champion of the persecuted and suffering, and in pride, be it written, my beloved friend, Dr. David Blaustein.

It would be a rare privilege to be permitted to speak one small word of the many stupendous deeds he accomplished, but to be requested to inscribe my memories of his life and work is a favor far beyond my humble powers of expression and my task becomes a noble duty, mingled with awe and reverence, and a pardonable hope that my weak words may add their mite to perpetuate his glory.

My mind takes flight through the vale of years, and I see a mental picture of our first meeting. It was in the year 1897, in Providence, Rhode Island, where Dr. Blaustein then held the position of rabbi and professor of Ancient Languages in one of the local universities. I had just completed a lecture on Jewish Life in Russia and the conditions of the immigrants, which was then a sad and critical question of the day, when Dr. Blaustein came to me with tears in his eyes and thanked me for my appeal to the Jews of his city to ameliorate the woes of their suffering brethren. His sympathy, his sincerity and his vast interest in the question impressed me greatly. He spoke of his own efforts and plans, spoke so meekly and modestly, and yet so intensely and ardently that at once I recognized in him the messenger of a great hope and the defender of a vast cause.

That very evening we became dear friends, and stayed up all night at his home, discussing the problems of the Jews. I was pleasantly amazed at his broad understanding of and deep sympathy for the oppressed and poverty-stricken Jews. He told me of his wonderful hope to elevate and Americanize the immigrant, and yet preserve the spirit and essence of Judaism in the hearts of the Americanized Jews. He spoke with the eloquence and fervor of a prophet, and his eyes lighted up with that wonderful glow we have learned to love and remember.

Shortly after this Dr. Blaustein was present at one of those informal but serious meetings so frequently held at the home of the late Isidor Straus (who was then President of the Educational Alliance), at which were discussed the difficulties and perplexities of alien Jews. Dr. Blaustein's inspiring enthusiasm and keenness of vision made such a thrilling impression upon Mr. Straus that he (Mr. Straus) appointed him Superintendent of the Educational Alliance.

Dr. Blaustein's régime marked a new epoch in construction and advancement, and inaugurated the brightest era in the history of the Alliance. He infused a new note into the great work then being conducted, a spirit as hard to define as it was difficult to ignore. He introduced American subjects, and impressed upon the foreigners that they were a great factor in the development of the new America. He destroyed their attitude of fear and complacent submission and installed in their place confidence and pride and earnest ambition for improvement and achievement.

He contrasted the despotism of Dark Russia to the Glories of America and inspired respect and love for their adopted land.

The result of Dr. Blaustein's superintendency of the Alliance surpassed my fondest hopes, sanguine as they were.

Dr. Blaustein did not, however, confine his efforts solely to the work of the Educational Alliance, but embraced many other fields and institutions. His overwhelming purpose was to spread the Jewish spirit, and his labors in this behalf were unremitting.

At the time of the "Kishineff Pogrom" Dr. Blaustein made every effort to alleviate the suffering and distress, going sleepless and foodless for days and nights, making stirring appeals, earnest calls for sympathy and relief and energetic requests and demands for coöperation, and the influence of his work was always more apparent than he cared to admit.

I write now that all the world may read that Dr. Blaustein secretly aided me to operate and publish the *Jewish World*, because he believed it to be a good, clean Jewish journal, and a necessary moral factor in the Jewish community. Dr. Blaustein was the connecting link between Jews of America and understood the life and ideals of the various Jewish factions. He understood the dreams and desires of the poor, and the ambitions and aspirations of the rich. He was the teacher, adviser, friend and advocate—and more—he was the brother of all who sought his help and guidance.

His priceless life was short, but even Death could not rob him of his purpose, for so vast were his energies and so relentless his object, that when he was called to his Eternal Rest, his work was finished.

The security and happiness of the Jews in America to-day is his monument, and his glory is immortalized in the collective Jewish heart. May his soul possess that peace which he wrought so nobly and so well.

With reverent pride
His friend,
H. Masliansky.

DAVID BLAUSTEIN AS A SOCIAL WORKER

(Address delivered by Prof. H. L. Sabsovich, at the Memorial Meeting, held at the Educational Alliance, New York, November 18th, 1912, under the auspices of the Jewish Social Workers' Society of Greater New York and the Educational Alliance.)

On behalf of the Society of Jewish Social Workers, I am here to pay tribute to the memory of Dr. Blaustein, its first president, whom we respected and loved and whose untimely death we mourn.

Dr. Blaustein was a devoted friend of his afflicted brethren, a valued member of the Jewish community, a model citizen the Russian Jew has shaped in the quick forge of American civilization.

He was a man of great attainments, a *Maskil* among the learned of the immigrants, a modern scholar among the university-bred Americans, and as a thoughtful student of human relations he had a keen insight into the nature and psychology of the immigrant Jew, as few of those who come in contact with the immigrant masses possess. Endowed with those qualities, he, more than any one else, succeeded in gaining the confidence and friendship of all classes of the

Jewish people and of all stages in life, teaching young and old, without pretending to be a professional pedagogue.

It was my privilege to come in closer contact with Dr. Blaustein at the time when all his energies and powers were directed toward the furthering of the usefulness of the Educational Alliance. The great East Side was then, as it is now, seething with intellectuals, who headed, led and often were led by, movements, tendencies and activities which demanded self-expression.

It was a period of stress when stirring events of the Russian Revolution kept the East Side in constant excitement. Dr. Blaustein thoroughly understood the temper of the neighborhood, and bent all his energies with excellent effect to make the Educational Alliance reflect the soul and spirit of the people.

Dr. Blaustein was not satisfied with the mere utilitarian side of the activities of the Jewish community, aiming mainly at the speedy Americanization of the immigrant that he might so much easier adapt himself to the American conditions of labor and trades; the cultural problems affecting not only individuals or individual groups but the whole community were to his clear vision of equal importance.

He was always a faithful, industrious student of Jewish affairs; he was the Jewish sociologist. Being himself an immigrant, he understood well the problems of the Jewish immigrant, and he taught sociology as applied to those problems and their solution. He felt that, though poverty and misfortune do not know color or race, the causes, at least the immediate causes, may be different in the case of the immigrant Jew, and therefore need different treatment. Dr. Blaustein was one of the first exponents and expounders of scientific philanthropy among Jews, and perceived early the necessity for social workers to prepare for social service as a life vocation. He devoted himself to the teaching of Jewish philanthropy after he left the wider field of activity in the Educational Alliance. He considered it a great importance to raise social service to the dignity of a profession, and while teaching in the School of Philanthropy he often advised young men and young women intending to become social workers not to undertake the work only because their adaptability, temperament and capacity did not fit them for any other profession. Of Dr. Blaustein it can truly be said that he has "occupied himself in faithfulness with the wants of the community—*asak be-zorche zibbur be-emunah.*

In order to make social work efficient, he demanded of the social worker qualifications other than a mere desire to do the work. College training in a school of philanthropy and field work under the guidance of some institution such as the United Hebrew Charities, or one of the child-caring institutions, were strongly advocated by him as necessary preparation for the thoroughly efficient workers. Like the foremost fighters for liberty in Russia, Dr. Blaustein preached and practiced sacrifice and unselfishness. His standard of social service was nothing short of dedicating life and all to the work of alleviation of misery, to the uplift of suffering humanity. He did not think that one can perform his whole duty without sacrificing his person or merging it with "the cause." In Russia we call this treatment of duty "to go among the people," to live with the people, suffer with them and learn to understand them. Then only could the social worker help them.

One of his sayings was: The social worker is the social servant. He belongs to the new Monastic Order dedicated to "the service of society." Dr. Blaustein was the Father Superior of this Order. His life was the very expression of Jewish social service. Untimely fell its victim!

The older elements in the New York community, who were immigrants themselves or whose fathers were immigrants coming from other countries and reared under different cultural conditions, would not at first see under the long beard and long coat of the Russian and other newer immigrants there were qualities tending toward higher ideas of life and good citizenship. Dr. Blaustein was the interpreter of one section of the Jewish community to the other.

Instead of imposing his own notions of what is good or useful for the neighborhood of the Alliance, he tried to call upon it for self-expression.

The People's Synagogue, services for young people, classes in Hebrew, etc., for the conservative elements, public lectures on history, civilization covering even

Socialism for the progressive elements, were some of the forms of self-expression of the neighborhood.

Dr. Blaustein believed in the recuperative forces of his people and he trusted them; had faith in them. Being a man of peaceful disposition, of a conciliatory character, he was friendly disposed to the orthodox and radical, nationalist and socialist. He did not conceive that it was his duty to advocate or favor one movement in preference to another, and therefore sympathized with all movements as long as they expressed some phase of the life of the Jewish community. He was especially "the servant of the people" of his entire constituency. There was no vital problem which would not interest him or concern him, be it a local *kosher* meat strike, or raising of a self-defense fund for the fighters of the Russian Revolution, establishment of Zionistic paper or Zionistic Fraternal Order. His was a life of self-abnegation. His devotion to the people was sincere, unselfish and inspiring. To paraphrase a quotation:

> "This was a man of goodness,
> Whose deeds shall not be forgotten.
> His glory shall not be blotted out
> And his name shall live through all generations."

We mourn his death because of the great loss the people have sustained. We want to perpetuate his memory in order to preserve the weapons of war he so nobly employed in the cause of betterment and enlightenment.

By thus preserving Dr. Blaustein's inspiring vigor and methods, our forces will continue his work and bring relief to our present feeling expressed in the words of David: *Aich noflu giborim na'yovdu klei milchomo.* (How are the mighty fallen and the weapons of war perished.)

IN MEMORIAM

(Memorial Address delivered by Dr. S. Lowenstein, at the Central Conference of American Rabbis, Atlantic City, N. J., July 2nd, 1913.)

A portion of our session this evening has been set aside as a memorial of the respect and honor of the Central Conference of American Rabbis for David Blaustein.

It is well that this should be so, for surely no man has ever more deserved the respect and honor and intelligent appreciation of his colleagues than this modest, self-sacrificing, tireless worker for the betterment of his fellow-men. Though versed in Rabbinic Law and well schooled in all the knowledge of our literature and law; though a successful Rabbi and pastor in a cultivated and prosperous American community, David Blaustein did not find inspiration for his life-work in pulpit or study. For, in addition to his knowledge, he had an equipment, by virtue of his birth and life amid the masses of our people in Russia, that made him peculiarly fitted for leadership among those masses when transplanted to this new land. He had a genial, pleasing personality that won him enduring friendships among all classes of his fellow Jews; he had a knowledge of the psychology of our immigrant brethren, paralleled by very few; he had infinite capacity for absorbing the culture, the industrial and civic spirit of his new home and of his fellow Jews of the earlier German immigration. Above all, he had a quality, amounting almost to genius, for making each class of Jew, the resident American and the newly arriving alien, appreciate and to a large extent as possible, sympathetically comprehend the point of view of the other. He was an interpreter, making clear to each his privileges and responsibilities in the new relationship devolving upon him, as a result of the tremendous inrush of the eighties and nineties. He was tactful, persuasive, and, when need arose, forceful. He knew how to extract the sting of patronage from the well-meant and generous but ofttimes clumsily expressed beneficence of the old settlers; he knew how to soften the asperities of the radical individualism and often clamorous and insistent demands of the newcomers; he knew how to teach the way to true cooperation without sacrifice of dignity or self-respect by either party; he knew how to bring about an appreciation of the good qualities of each in the mind of the other. Though he himself had been a Rabbi of Reformed Judaism, he so loved and honored the traditional forms of worship that this was no cause of offense in the eyes of the most orthodox. Though eager that his people should take full advantage of the manifold educational opportunities offered them in their new home, he would never have them do so at the cost of the sacrifice of their own wisdom and culture.

Though urgent, almost impassioned in his preaching of Americanization to the immigrants, he realized that they must also keep alive the spirit of their own people and was profoundly National in his Jewish feeling. Thus he was enabled to exercise another important function, namely, that, in addition to interpreting America to the immigrant Jew, he might likewise interpret the immigrant Jew to America. Thus, he was in great demand as a speaker at conferences of charity, before educational, social and political organizations and did work of great value in fairly presenting the immigrant through his classes at the School of Philanthropy.

He was taken away in his prime, when he still apparently had many years of usefulness before him, but in the brief period of his activity he did so much that, even to this day, his place has not been filled and the true measure of his work is the difficulty of his replacement.

To his colleagues in the ministry his career points the way to one of the greatest fields of usefulness open to them, a field too much neglected but full of possibilities and upon the proper cultivation of which depends, to a large extent, the future welfare of American Jewry, that is the proper understanding and utilization for our religious and national life of the great powers of knowledge, culture and idealism in our recently arrived brethren, left undeveloped because of lack of understanding and sympathy and intelligent effort.

OTHER TRIBUTES

A strong, noble man, doing an important work, has been cut off in the flower of his age—it is a loss to society, a bereavement to his friends. It was with me that Dr. Blaustein first studied in Harvard, and I think that I was one of the first to recognize his admirable qualities. After he graduated I followed his career with increasing interest and looked for great things from him. He has gone, but his work remains, a noble memorial.

Professor Crawford H. Toy, Cambridge, Mass.

Dr. Blaustein was one of my ideals. His purity of life, his kindly self-sacrificing disposition, his magnificent intellectual equipment, his practical efficiency in conducting the charitable enterprises which he undertook, all showed him to be no ordinary man. I have always counted it a good fortune to have known him and to have had his friendship. He was tireless in his efforts in behalf of every good work, and did much for entire strangers, who seemed to think that he was everybody's friend who could get near him. Indeed he was that. Kindness to humanity was the keynote to his whole life.

He had a repugnance to the sort of ambition that looked merely to the dollar, to the neglect of mind and spirit which are every man's divine inheritance. Truly it was a tragedy that such a man should break down his health by the very work that made him so valuable. He was needed and made a grave mistake in so recklessly using his own strength for work that others could have done under his direction. It was the mistake of a commander-in-chief, who had needlessly exposed himself to the enemy's fire. He is gone and we must see that we prove to ourselves the sincerity of love and reverence for his character by keeping in mind the virtues for which he stood and the principles which he would have us recognize.

ROBERT SPRAGUE HALL, Boston, Mass.

Dr. Blaustein was one of the grandest and best of men. He leaves one of the noblest names behind him. But a comparatively few years in this country he leaves a deathless name behind him. He made his mark on American Judaism, and on the condition of the Jews throughout the world. He had the welfare of his brethren most deeply at heart, like the High Priest wearing the stones of all the tribes of Israel on his breast-plate.

Dr. Blaustein is mourned by hundreds and thousands throughout the land, who knew him for the good, kind man he was, the faithful servant, the sincere friend. His memory is a blessing. So simple, so unassumingly modest, so sincerely, genuinely kind! American Judaism has lost one of her greatest benefactors, one who was preëminently fitted by character, by experience, by great and noble scholarship, by loving, tender sympathy to interpret the West to the East, the immigrant to his more fortunate brethren, the Jew to the Gentile and to his fellow Jew. A great, good man is gone! A prince has fallen in Israel, a prince in mind and heart! On the altar of memory we would lay this simple wreath of gratitude and appreciation. God bless Dr. Blaustein for what he was to countless human souls. His memory will ever be an inspiration and a benediction.

RABBI FREDERICK COHEN, Omaha, Nebraska.

I recall many pleasant incidents where Dr. Blaustein's intelligence and broad sympathy enabled us to better comprehend the immigrant's and certain social problems. I am glad that I knew him and that we had always been friends since his first coming to New York.

LILIAN WALD, Nurses' Settlement, New York.

Whenever I visited New York I always had the pleasure of seeing Dr. Blaustein and his very successful work at the Educational Alliance. It was not, however, until he was placed in charge of the Hebrew Institute in Chicago that I had an opportunity to know him intimately.

It was always a very great inspiration to see him surrounded by the myriad of young people, whom he seemed singularly able to understand and to push forward upon the line of self-development and adjustment to American conditions. There is a great need for such men in the great problem of "Americanization," and Dr. Blaustein's untimely death seemed to many of us tragic in the largest sense of the word.

JANE ADDAMS, Hull House, Chicago, Ill.

Dr. Blaustein was one of the great men in Israel. His insight and clear understanding were beyond the comprehension of the ordinary man. His sympathy with every phase of thought and feeling was most unusual. He was able to throw light on dark problems so that those who wished to see could be drawn into deeper understanding. Straightforward, sincere, above reproach in every direction, he will live in the minds and hearts of the many to whom he has been an active force for good.

SADIE AMERICAN, New York.

Even after a few minutes' conversation with Dr. Blaustein, one could readily see what a giant he was—a giant in mentality, but even more so in matters of the soul which are the divine element of human nature. As I read of his labors, I felt that he had lived to a good old age. The good influence that has radiated from his pathway sanctifies his memory.

HENRY J. DANNENBAUM, Houston, Texas.

To Israel in America, Dr. Blaustein was one of the pioneer workers—the pathfinder—who better than any other man knew how to bring together the immigrant and the American. All Israel in this land mourns his untimely removal.

RABBI RUDOLPH COFFEE, Pittsburg, Pa.

The "Cardinal of the East Side" is dead—Doctor David Blaustein—the giant with the high forehead and the wide, generous mouth—the assuring friend of undistinguished Americans. To Boston's North End he came, a quarter of a century ago, and his first progressive footsteps still remain here for the historian of the social workers. Dr. Blaustein was at home with the social workers, sympathetic with the Socialists, a friend of the Zionists, a friend of the communal workers. And now each class claims him as its own. He was interested in politics; he was interested in anything that concerned the welfare of man. And he was liberal—he was even liberal with liberalism.

DONALD WILHELM, in *Boston Transcript*, Sept. 7th, 1912.

David Blaustein has paid his tribute to nature. He loses nothing. We are the losers. The Jews of America are the losers. He has died in and on account of a divine mission which he believed he was called upon to fulfill. Faithful worker which he was, he undermined his health in labors that were not asked of him, but which he believed necessary for "the cause" for which he worked. He lived and died a martyr to his devotion to the cause of his persecuted brethren. I lose in him a friend such as I have never had before. May he rest in peace! In my heart there is a niche in which his picture will find a place as long as I shall live. His memory will cheer me.

Dr. Solomon Schindler, Boston, Mass.

Dr. Blaustein was an idealist, a great thinker, and a great, good man. His life has been sacrificed in part at the shrine of the modern fetish of "executive ability" which makes the dreamer's path a thorny one, in modern America. His life will long illumine the arid parts of the New York Ghetto and many will arise and call him blessed, for his simple good nature, his love of humanity, his sublime patience and his child-like simplicity. God rest his soul!

Rabbi Emanuel Sternheim, Greenville, Miss.

The passing away of Dr. Blaustein is a distinct loss to the Jewish community. It is deplorable that he could not continue his communal work, for which he had an innate love.

Judge Samuel Greenbaum, New York.

David Blaustein devoted his life strenuously and unselfishly to the interests of the Jewish immigrant. I remember when he undertook the superintendency of the Educational Alliance what patience and perseverance he showed in plowing through a load of papers which overflowed his desk. How he dug and delved to master the details of a most complex institution.

No warnings prevailed against overwork. He undermined his health on account of his consuming enthusiasm in the cause of the immigrant who showed the desire to become an intelligent American citizen. He really sacrificed himself for the "cause." The immigrant had no better friend. Alas, that his days of usefulness should have been cut short!

MARCUS M. MARKS, New York.

David Blaustein was one of those rare and unusual men—the pure altruist—whom Spencer distinguishes from the "ego-altruist." To use Spencer's term, his was "unmixed altruism"—lavishness of time, effort and money-generosity unalloyed, undebased. He had no thought of reward. He gave himself unstintedly, even when confronted with the warning that he was spending himself at a dangerous rate. He said, "I would rather die as a result of continued effort in my chosen life work than spare myself for a long life in indulgent semi-activity"—and he paid the penalty. He died at the age of forty-six as thoroughly imbued with the American spirit and patriotism as a *Mayflower* descendant.

It is difficult to determine at just what period in his career he felt the inspiration to devote himself to the Americanization of those who had grown up in the same surroundings as he had. The influence that he had come to exercise on the East Side was great because he understood the population so well. This influence he used with a full realization of its strength, but with rare judgment and self-control.

JESSE ISIDOR STRAUS, New York.

Few were privileged to know Dr. Blaustein as I knew him and his death has robbed me of a friend whose words of prophetic wisdom will leave their impress upon me for years. It was a friendship that will be a blessed memory.

FERDINAND KUHN, New York.

A valued friendship has had the hand of death laid upon it. The best efforts of Dr. Blaustein were expended in the work connected with the Educational Alliance. It was there that I learned to know him and to appreciate his singleness of purpose and fruitfulness in results. To him more than any one man or group of men is due the effectiveness of the work of the Educational Alliance and the important position it attained in the community. He triumphed over many obstacles, both within and without the society, and did so by methods that were kindly and gentle and that won him many friends. The many manly, sterling qualities of Dr. Blaustein will long be remembered. His life belonged to the community and for it he laid it down. He left the priceless heritage of a name that readily stands in the front rank of those who advanced the cause of the immigrant, improved his condition, defended him and helped to bring him the respect to which he is entitled.

BENJAMIN TUSKA, New York.

The dignified, gentlemanly bearing of Dr. Blaustein was always noticeable. Whether in the pulpit of a church or at a Jewish gathering, he made an impression upon his audience. His utterances were always measured and to the point. Anything that Dr. Blaustein read, whether it was a book, a letter or an item, he studied in the same calm, deliberate manner. He was a man of profound wisdom and judgment, and when called upon, he gave to those coming to him the benefit of his excellent and good advice.

NISSIM BEHAR, New York.

An ocean of words are not sufficient to describe the wonderful activity of David Blaustein, the Jewish patriot, who closed his eyes ere the sun of his life had set. This Jewish magnate gave his last sigh at the time when America needs him most. He was a man in which greatness and goodness were combined. In all the branches of his activity, in fortune and misfortune, in temple or academy, in the Hebrew Institute or Columbia University, Dr. Blaustein was the type of the Jewish scholar, because Jewish scholarship went hand in hand with benevolence in him.

PROF. G. SELIKOVITCH, in *Jewish Daily News*, August 28th, 1912.

David Blaustein was one of the best types of Jewish Social Workers that America has ever produced. His whole being was permeated with the thought of helping others and the more opportunities he had to do this, the more happy he felt. His ideal of education differed from most of those who come to America. He studied in order to get knowledge and in many ways he became a teacher of the masses. He taught others with the uprightness and enthusiasm of a true scholar. Dr. Blaustein was moderate in temperament, for he did not go too far in a religious or social question. His mission was to fulfill his duty as he saw it, and not to conquer or to triumph.

Jewish Morning Journal, August 28th, 1912.

No one who saw David Blaustein with the little children at the Educational Alliance in New York City could ever forget the depth of his understanding, the breadth of his sympathetic power. So thoroughly alive himself, he radiated life to all about him. Men and women who heard him interpret to recreation workers at the National Playground Conference in Cleveland, the need of recreation for immigrant families, went away with their hearts beating a little more warmly, more ready to enter sympathetically into the problems of their own neighborhoods. Men and women in every part of the country, as they read of Dr. Blaustein's death, felt an individual sense of loss. The deep, strong influence of his simple greatness will long abide with the social workers whose lives he touched.

The Playground, December, 1912.

One of the leading social workers of the country has passed away. From a local devoted communal worker in the early days of his struggle and enthusiasm, Dr. Blaustein developed into a national figure, a personage of wide influence for good.

MEYER BLOOMFIELD, Civic Service House, Boston, Mass.

David Blaustein had a keen intellect, deep sympathies and a gracious manner which endeared him to all his friends. He was impelled by sympathy for his fellow-men to devote his life to the immigrant. He made careful investigation of the conditions of life surrounding the immigrant and he was fertile in suggesting measures to alleviate and improve his lot. He was well informed concerning the problems of his race, and he possessed the ability to impart information so as to interest friends in the solution of such problems. He was always at the call of his friends in this city and was ever ready to come here to participate in any events in which his friends were interested. The memory of his well spent life will be treasured by all who knew him.

JACOB J. SILVERMAN, Boston, Mass.

In the death of David Blaustein, the social workers have lost their leader. He was the one who shaped policies, expounded the theories and principles underlying Jewish social work; he was original, he was resourceful, definite in his purpose, devoted to "the cause" from the beginning to the very end. He was a dreamer of the Ghetto, he had no personal life outside of it. His popularity with the non-Jews was due to his work with and for his own people and not vice versa. He had no other ambition but to serve the public and when he could do it no longer he died.

DR. BORIS D. BOGEN, Cincinnati, Ohio.

To those who knew Dr. Blaustein well, his passing away is a deep personal loss. Though endowed with a rare capacity for friendship, he had, it is true, only a few intimates; but even those who knew him from a distance caught something of the warmth and glow of his nature. They, too, realized that he was a vivid and buoyant figure in the life of the Jewish masses—a lambent flame, kindling many enthusiasms and firing the imagination of the "stranger," outside of Israel. By his earnestness, rugged honesty, high courage, independence and reverent love for his people, he made a place for himself, distinctive and unique.

Dr. Blaustein was not a faddist. Though trained in the University Settlement where he lived a great many years, he did not regard his career in the light of an academic mission. He was not a mere instrument of science, a professional sociologist. He was an ardent *missionary*, of the old, traditional school; and more than that, he was the *tribune* of his people—leader, spokesman, champion, comrade, friend and brother. Indeed, it was a noble Brotherhood which he established, and he was the Big Brother to many thousands of his brethren in Israel. He was also a prophet. For he had the keen vision, the unerring foresight and the noble outlook upon life which characterized the ancient seers. He also had their persistency, fearlessness and eloquence. When he raised his voice in admonition or protest, it reached there in high places, and they readily bowed to his will.

Dr. Blaustein was known for his matchless courage, his good judgment and his high ideals. They trusted him and believed that the good name of his people was safe in his keeping. And all the world knew, as they wondered at some daring pronouncement from his life, in a time of storm and stress that David Blaustein could do no wrong!

Surely such a life has not perished. It is still potent for good. It is still a beacon and an inspiration to the few who follow in his footsteps to lead, and the many who hasten to obey!

George Alexander Kohut, New York.

The lesson that impresses us most in the contemplation of Dr. Blaustein's work, was that he aimed high, regardless of human criticism and the risks of human failure. To those who are interested in social work, the life of Dr. Blaustein should be an encouragement and an inspiration. In the field where he labored longest, —in the East Side of New York—he left behind him, among thousands of toiling masses, a beautiful memory. He gave to the souls of the vast multitudes among whom he labored broader inspirations and higher ideals as a result of his own life's work. Although in the prime of life as far as the years were concerned, when he was called hence, still he had lived long enough to leave the world richer and nobler for his stay among his fellow-men. Dr. Blaustein's life spelled Victory, and in Death, his Memory is consecrated forever.

BERTHA A. LOEB, in *The Sentinel*, September, 1912, Chicago.

The Federation of American Zionists desires to place on record the details of the Zionist activity of David Blaustein, who passed away in the fullness of his life and with many opportunities for serving his people.

David Blaustein was not only a worker in the Diaspora, seeking to ameliorate the local condition of Jews settled in the new land of liberty. He saw beyond the philanthropic ideals of the Golus, and had faith in the strength and idealism of his brethren in their efforts to conserve the future of the Jewish race. He labored in the American field, but he had visions of the fields that are being filled with life in Palestine. He appreciated the problems of the new settlement in the

United States, but he was also active in the new settlement in the Alt-Neu-land. His counsel was at all times at the service of the leaders of the movement and officially and unofficially he aided in bringing the Zionist movement in the United States to its present condition.

LOUIS LIPSKY, in *The American Hebrew*, New York.

David Blaustein had a loving mind and the tragic struggle of the East Side, the conflict existing between the old people with their Hebraic traditions and the eager boys and girls grasping often brutally and crudely after the smart, clever and practical aims of American life, disturbed his sweet and tender character. He thought there should be a harmonious blending of these interests, and for this he worked. Unegotistic, sweet in spirit and temperament, loving and detecting the good in conflicting tendencies, David Blaustein was an East Side figure of charm and sympathetic appeal.

New York Globe, August 28th, 1912.

No man has done more for the advancement of philanthropies among the Jewish people than David Blaustein. We, the Jewish people of Chicago, consider his death to be the greatest loss that our race has suffered in years.

A. M. LIEBLING, in *Daily Jewish Press*, August 28th, 1912, Chicago, Ill.

David Blaustein was honest, sincere, single-minded, with no little vision, an intense Jew, tolerant, filled with a passion for Jewish public service. He was naïve, helpful, peace loving, even religious. He was not the social worker by profession, for his life was in his work.

Jewish Comment, Aug. 30th, 1912.

The Judaizing of the American Jewish youth owes a great deal of its present lustre to the late Dr. David Blaustein. He was the very first man that saw how far away Young Judea is from everything that is Jewish, from everything that is near and dear to us. With clear vision and foresight he planned and carried out a system whereby our erstwhile lost children were gradually brought back to us.

For the immigrant grappling in the darkness, Dr. Blaustein was the beacon-light of help, hope and cheer. Many a man who to-day is in the forefront of the mercantile professional life owes his start in education and success to the genius of David Blaustein.

Though a leader in organized charity, he nevertheless practiced the Talmudic proverb: "He who saves one life is considered as if he had preserved the whole world." His strength of character and love for truth brought him oftentimes in conflict with those elements that could not endure light and truth, but when he was convinced that he was right and just, no amount of threats could persuade him from the right path as he saw it.

Death claimed him too soon to live to see the beautiful blossoms that have bloomed and will bloom forth from the kernels that he sowed with so much fortitude and hardship. His grave is a lasting monument to the whole of Israel in Diaspora.

S. B. KOMAIKO, Chicago, Illinois.

(RECOLLECTIONS OF THE LAST CLOSING SERVICE (NEILAH) IN THE PEOPLE'S SYNAGOGUE, CHICAGO HEBREW INSTITUTE.)

Who is the intermediary, the conciliator between parents and children? Whose spirit is hovering over this national religious assembly welding it together with such great harmony? There he sits near the Cantor and Rabbi; there sits the man who is higher from his shoulders above than the assembly. His majestic figure reminds one of the passage dealing with the appearance of the priest as he enters the Temple to perform the ceremony on Atonement Day (as found in the liturgy for that day).

He lifts up his eyes upon the assembly and the feeling of energy and activity pervades his whole being. He knows the needs of his people. He knows that the Jewish genius cannot become strong and big, nor can it become a light for the nations, if discipline, system and order are not brought in their ranks. He knows now that the Jews need models and patterns of something beautiful, lofty and noble, that should enable them to develop their great, national life. Did he not dedicate his whole life to the task of developing such models and patterns for his people? Such was the closing service in the People's Synagogue! Hellish fire destroyed that place of worship, and demons in human form destroyed the life of him who gave meaning to the People's Synagogue!

Both are now dead, and let these few words serve as a memorial to both of them.

JONAH SPIVACK, in *Jewish Record*, Chicago, Ill., September 20th, 1912.

We could pen pages upon the accomplishments of Dr. Blaustein, but after all perhaps the best eulogy we could write might be summed up in the words that in his death, every Jew in America has lost a true friend and dear brother.

Denver Outlook, September, 1912, Denver, Colorado.

"There is more than I can see
And what I see I leave unsaid
Nor speak it, knowing Death has made
His darkness beautiful with thee.

"I leave thy praises unexpressed
In verse that brings myself relief
And by the measure of my grief
I leave thy greatness to be guessed."

TENNYSON'S *"In Memoriam."*

BLAUSTEIN
DEVOTED HIS LIFE TO HIS WANDERING PEOPLE
TO THEM HE WAS A KIND TEACHER
A GUIDING SPIRIT A CONSOLING FRIEND

The Blaustein Monument

"David Blaustein devoted his life to his wandering people. To them he was a kind teacher, a guiding spirit and a consoling friend."

(*Translation of the epitaph on the monument written as a Hebrew poem by the poet Dolitzky*)

GLOSSARY OF GERMAN, HEBREW AND YIDDISH WORDS

Adar—twelfth month in Hebrew calendar.
Alef—first letter in Hebrew alphabet.
Alt-neu-land—used for Palestine (literally, “old-new-land”).

Ba’al habbayith—householder (baale batim, plural).
Beth-Hamidrash—House of Study.

Cantor—one who chants the religious services.
Challah—Sabbath loaf.
Chasidim—a religious sect.
Cheder—elementary Hebrew school (Chadarim, plural).
Chevra—Society or organization.

Diaspora—Dispersion of the Jews; the Jews in various countries.

Erev—eve or day before.

Freitisch—free table.

Golus—exile

Haman-taschen—Purim cakes.
Haskalah—Renaissance of Intellectual movement among Jews which arose in Germany in the latter part of the 18th century and in the Slavic countries during the 19th century.
Heder, Hadarim—see Cheder.

Kalakotka—a clapper.
Kehillah—community.
Kiddush—blessing over wine on a Sabbath or holiday.
Kosher—food prepared according to Jewish dietary laws.

Landesrabbiner—Chief Rabbi.
Luach—Hebrew calendar.

Ma'aloth—virtues, good qualities.
Maskil—an intellectual.
Mazzah—unleaven bread.
Megillah—Scroll containing Book of Esther.
Melamed—a Hebrew teacher (Melamdim, plural).
Minyan—religious quorum of ten men (Minyanim, plural).
Morenu—a degree conferred at a Talmudic school.

Nasi—Grand Master.
Neilah—closing service on the Day of Atonement.

Passover—Feast of Unleavened Bread.
Pogrom—a riot.
Purim—Festival, based on Book of Esther.

Reb, Rebbe—a Rabbi, a Talmudic teacher.
Rosh Chodesh—New Moon.
Rosh Hashanah—New Year Festival.
Rosh Yeshibah—Dean of Talmudic Academy.

Schul—a synagogue (Schulen, plural).
Shabbas—Sabbath.
Shalach-monoth—gifts presented on Purim.
Sha'aloth—problems.
Shamash—a beadle.
Shochet—one licensed to kill animals according to Jewish law.

Talith—a prayer shawl.
Talmud Torah—Hebrew Free School.
Targum Sheni—Aramaic Midrash to the Book of Esther.
Torah—Scroll of Law.

Yeshibah—Talmudic academy (plural, yeshiboth).
Yom Kippur—Day of Atonement.
Yom-Tov—a holiday or festival.

Zadik—a saint.
Zemiroth—Sabbath hymn sung during meals.